

CURRENT ANECDOTES

✧ A Preacher's Magazine of Illustrations, Homiletics, Sermons and Methods of Church Work. ✧

Copyrighted 1903, by F. M. BARTON.

Vol. IV, No. 10.

CLEVELAND, JULY, 1903.

Cut Gems, Vol. VIII, No. 10.

ILLUSTRATIONS FROM LIFE.

BY RUSSELL H. CONWELL.

MONKEY AT THE HELM. (535)

Ps. 25: 9; Isa. 58: 11; Luke 1: 79;
1 Thess. 3: 11.

One of the large ships of the Pacific Ocean, in charge of a sailor who had been drinking, was being navigated among the dangerous islands of the Fijis, the drunken man at the wheel fast asleep. A tame monkey on board had been given the liberty of the ship. It came up and took hold of the wheel, and with its slight power turned the helm and the ship went on in the direction in which this little animal steered it. Although the animal was unconscious of what he was doing, yet he was directing the ship. It soon struck on the reef, and as the man on watch in the bow rushed towards the pilot-house, he found the drunken man fast asleep and the monkey holding the wheel. The absurdity aids us in remembering that there are many human lives, the helm of which is held by some ignorant, foolish monkey, which directs the course of human life towards the rocks and reefs of worldly and unworldly destruction. He is guided by this man, or this thought, or this idea at the helm that is wholly unfitted to direct his life. There is the great sin. We ask ourselves what sin is. Sin is in the spirit, in the character, in the thoughts that guide and direct, in the ideas that control. There is sin, as there is righteousness. Does a poor, miserable little monkey guide your life? Or does some strong, gigantic, righteous power for good and holiness hold the helm of your life straight in the channel toward God? Ask yourself that question! I have asked it of myself as through the sleepless hours I have meditated upon what more I could do for God.

SIN'S DEADLY MIASMA. (536)

Isa. 13: 11; Ps. 51: 2; Gen. 3: 8; Job 20: 11;
Jas. 1: 15.

I remember being told in Russia of the investigations made by some scientific men as

to the cause of a contagious disease existing in one of the suburbs of Moscow. It turned out that a young man had been stealing gold fish, which he put in a little tank in the floor of his room, and covered them with the boards, with the purpose of selling them in another place and making money. But the great contagion sprang up in that vicinity—indeed, in that very room. It began, not with him at first, but he was left crippled and blind, and went limping along on crutches, a suffering, permanent invalid. The contagion spread to others, and upon examination made by scientific men from Warsaw and Berlin they found that these fish had died in that tank, that the fish were of such a nature as to spread at once a contagion which became a malaria of a most fearful type. A scourge overspread the land and carried many away. Every single sin, every act of evil deposited in that heart is going to breed the most awful fumes of miasmas that shall bring wretchedness and disease and suffering and death here in its legitimate course, and everlasting death there.

✓ NEUTRAL LIVES. (537)

Neh. 9: 17; Heb. 12: 25.

The great rock of Gibraltar, you remember, is under British control, and is claimed as British territory, although the Spaniards have a kind of fiction about it that it is "temporarily" out of their hands. But a narrow strip of land, between that rock of Gibraltar and the main land of Spain, is neutral territory. There is a place where the British leave off and beyond which their soldiers never go; not one-half inch will they step beyond that surveyed line. And then quite a distance from that, a half mile away, I should think from walking it, there is the Spanish line, and over that no Spanish soldier ever comes; and here is the half mile of intervening territory that belongs to no one. I have stood and smiled at the absurd condition of a man in that territory. He did not belong to any one; he was under no flag, under no protection from any power,

and was simply nothing, balanced between, owing allegiance to none. I have frequently, since that experience, thought how many a human life in its moral and religious conditions stands upon neutral territory, and owes allegiance to nothing, recognizes no dominion, drifts hither and yon, according to its own sweet will, having no controlling power. But the apostle asserts with great strength that to be a perfect man or woman we need to be especially controlled, to be under the dominion of some great spirit of good. We often fail to recognize our ruler. Sometimes we think we are under the dominion of good, when we are wholly under the dominion of evil. We are often ignorant as to the sources that are controlling our lives. Yonder pipes in the organ uttered their voices when the proper key was touched by Professor Streylund this morning; but they do not understand or know the forces or agencies any more than we understand, often, why we do this or that, or say the other. But the Apostle impresses upon us that we are above the material; that we live in a region nearer the angels, and it is our duty to know what forces control us, which compels us to a very severe and careful self-examination.

WEAKNESS OF DISCOURAGEMENT.

Acts 28: 15; Isa. 41: 6. (538)

I saw a span of horses drawing a very heavy load of logs, and as they came to a hard place they struggled and tried with all their force, strained every muscle to the highest tension, but they could not start the load. Then the driver took some of the logs off and tried to get them to start the load, but they would not. He rolled off some more, but those horses would not start. He rolled off still more, and at last took off every log, and then they started up the road. Those horses had been utterly discouraged; they had pulled with all their strength and failed, and any one doing that, be he man or beast, is not able to accomplish half as much as a man who has not lost heart. Would you be a real power? Then encourage those you meet day by day.

REACH UP TO GOD. (539)

Isa. 45: 22; Phil. 3: 13; Ezek. 18: 27;
Matt. 1: 21.

There was a bridge in Massachusetts, under which a man was swinging, having gone there to make some needed repairs. As he was at work, he felt the timbers slipping apart, and the result of this would likely be that he and the man below him would be dashed to pieces on the rocks of the river underneath. The man below, who saw the timbers parting, cried out: "Reach up and catch the timber above with your hands. Reach up and catch the timber over your head! Reach up! and you will save yourself and save me also!" He reached up and caught hold of the strong piece over his head and held securely until help reached them both. Reach up to God, not merely to save yourself, but to save those under you, under your influence.

SAVED BY A HEN-COOP. (540)

Matt. 18: 11; Mark 3: 4; 1 Cor. 1: 21.

Once a little vessel was putting out from the harbor of Alexandria, Egypt; I was standing upon the fortress looking at it, thinking of my distant home. I noticed but little about the vessel, until I heard a cry, and saw a splashing of arms in the water; I ran down near the shore, and I saw them throwing from the deck all kinds of furniture. At last they threw over a hen-coop. I heard the hens cackle as they went over the side into the water. But I had no thought of anything absurd about it, and it was upon the hen-coop that the drowning man seized, and by the hen-coop he was saved. All around him were life-preservers, boards and spars, and near to him was the life-boat, that had been let down with a great deal of pains, but none of them within his reach. But he caught upon the hen-coop, and he was saved by it, and I have thought since that should I be crossing the ocean, and a man fell overboard, the first thing I would throw over would be the hen-coop, because it saved a man! It saved a man! But, you say, would it not be better to throw over other things? Yes, it is well to use tackling where it seems better, but when, after experience, you find that a hen-coop will save a man, don't hesitate to send a hen-coop. Use any means to save man. Some think nothing will save a man but a sermon. A street-corner conversation may do it.

SLEEPY CHRISTIANS. (541)

Prov. 6: 10; Rom. 13: 11; 1 Cor. 11: 30.

My attention was called to a man the other day who never knows when he is awake. Many people walk in their sleep, but they know when they are awake; but this man is so afflicted that he asks his friends to shake him that he may be sure that he is fit to attend to any business. He does not know when he is in a dream, because his dreams are as real as his actual life, and sometimes in half an hour, like Dr. Jekyll and Mr. Hyde, he will transfer his mind from the active, waking business man into the dreamy philosopher. He has a friend to go with him all the time. If he is going to transact any business this friend shakes him, or in some way startles him or attracts his attention, that he may be sure that when he buys a piece of meat in the market he is sane. That man does not know when he is awake, or when he is asleep, and there are Christians like that who are always living in this uncertain, dreamy condition. They are awake at times, but they are not certain that they are.

ALL ARE MEDIATORS. (542)

1 Tim. 2: 5; Gal. 3: 20.

I remember being arrested for a Fenian, once in Ireland, not because I had said anything about the Fenians, for I did not know anything about them. Being taken to the jail-yard, I demanded the right to telegraph to our American ambassador in London, Mr. Charles Francis Adams; but there were two

or three others arrested who did not demand it, and they were kept in jail. Afterwards one other demanded the right, and said that he would not be taken in alive, unless they gave this right. Finally we were given the privilege, and we did telegraph Mr. Adams. It was not an hour later when a telegram was received to let those Americans go who had sent the message to Mr. Adams, and so, followed for a while by two detectives, we went on our way in comparative freedom. We had an ambassador to intercede for us at the court of St. James. In that beautiful sense, there is in every person a kind of mediatorship between the souls that are below and the great and good who are above or beyond. It is the work of the ambassador to bring persons into the right relations with the powers of God, or with the powers of men that they may not suffer injustice. We are counseled by the word of God, that we are to stand between the high and the low, reaching down, helping, holding on to God above and man below.

TREASON OF THE SOUL. (543)

Luke 6: 16; 2 Tim. 3: 4.

It is only a short distance to the westward of this church, at one of the old mansions of Philadelphia, that a general of the American army in the revolutionary times came in the back door alone. He wanted no companion. He went up into that front chamber and sat down, resting his head in his hands. He thought: "I have fought for the American people; I have been true to Washington; I have sacrificed my family, my property; I have risked my life; I have done all I could for this nation, and now Washington has insulted me; I am not given a position that was promised me; I am not promoted as it was said I should be. They have given me a small command, which is an insult. I have loved this nation and given everything for it; I have suffered as perhaps no other has suffered!" Over in that house, which still stands, in a chamber which you can visit, which the city now owns, he said: "I will go over to the enemy; I will go to the British; I will fight against my country." And Benedict Arnold sought his way to New York to fight against his country.

Like him, men who have failed, men harassed by temptation, lost in a temporary cloud of doubt, have, by one sin or another, gone over to the enemy of their souls.

WASHINGTON AN EXAMPLE TO GARIBALDI. (544)

1 Pet. 2: 21; Heb. 4: 11; 1 Cor. 10: 6.

I have never heard of anything that has impressed me more than the action of Garibaldi in that throne room in the palace of Francis in Naples. He had captured the whole kingdom. People called him a "second Washington." When he walked by the throne, his friends and generals gathered around him and said: "We will have you for a king. Garibaldi shall be king. Viva Garibaldi!" They tried to push him toward the throne, saying: "You shall be king." To one of his officers

he said: "Never will I be king. Washington refused a kingdom. Washington has been my example thus far, and he shall be my example the rest of the way. I appreciate your generosity, but it is a very foolish thing to undertake. I will not only not be king, but I will be no longer general, and, like Washington, I resign, and I will take no pay for my services." He asked one of his servants for twenty dollars to pay his fare back to his cottage home, notifying the king of Sardinia that he could come and occupy the throne of Naples.

SAVED, BUT NOT BY METHODS. (545)

Jude 23; 1 Cor. 9: 22; Heb. 7: 25.

General Garibaldi once told me that a boy fell overboard in the harbor of Marseilles, and the captain of the steamer insisted on getting out the tackling which had been prepared for the purpose, and while they were getting it out, over he went, with his clothes and boots on, and brought the boy up and got him safely on shore, while they were still undoing the tackling. There are people who think that the only way to save is by symposiums. Take the nearest, surest means, and use it. The only way to save is to save. The only way to resume is to resume.

DEATH FROM A BAD NAME. (546)

Prov. 10: 22; Isa. 62: 2; Luke 6: 22.

In a town in New York state there was a pet dog much loved by the family. But there came a difference between the family and the next door neighbor concerning the boundary line of the two farms; they had a quarrel and the two families hated each other. Finally the farmer living next door determined to kill the dog if he could, and tried in several ways to do it. Though he did not succeed in killing the dog, his daughter went to the store and said that the dog was mad, and persuaded them to believe that the dog would give the hydrophobia to any one he should bite. The people heard and believed it, and when the dog came down with one of the children one day they began to stone him, to shoot at him, and finally he had to be killed, because they maimed him so severely. Because the dog had a "bad name," as the old proverb puts it, "everybody kicked him." Those men thought they were doing God's service in killing that dog. Let us beware of giving a bad name to even a dog.

UNUSED KEYS. (547)

Luke 11: 52; Matt. 16: 19.

I was in a hotel where there was a wonderful music box, an organ, a piano, a violin, and various other instruments combined in a most unique invention. But it had not expressed anything because they could not open or wind it up. They needed the key. The owner, who mourned its silence

the most, and who bought it with his own money, carried the key around in his vest pocket, supposing all the time it was the key. The owner, who mourned its silence the music. He had the key. His fingers touched it daily; yet he waited for months without music. And so this text, like other texts and expressions of God, may mean nothing to us although we have the key to it. We could open it, we could wind it up, we could give to it expression, we could listen to it; but we do not.

FAITH REMOVES A MOUNTAIN. (548)

Matt. 17: 20; Eph. 2: 12; 1 Pet. 1: 3.

When they were constructing the canal at Corinth, across that peninsula in Greece, there was quite a large mountain in the way, a rocky cliff. When the engineer went across to lay out that channel, his "hope" was that he might remove that mountain. He had a little hope. He estimated the number of square feet of rock that had to be taken out to cut down deep enough to let the water run through, and his hope grew stronger; and he then had a "lively" hope. He reported to the company about to build it that he "hoped" it could be done, but he must investigate further. He investigated further, and went to see what had been done in England under like circumstances. There he saw their machinery, saw what had been done by the power of dynamite and powder. He came back. His hope changed to faith. He said to the assembled corporation, "It can be done. It has been done. It can be done again. It is reasonable." He prayed in faith and the mountain disappeared before his faith, and the ships now go through from sea to sea.

OUR OWN SCULPTORS. (549)

Isa. 45: 9; 1 Pet. 1: 14.

When I was in Paris, many years ago, over in the Latin quarter were gathered a great many of the sculptors, and there was one place where they mixed the clay for nearly all the sculptors in the neighborhood. An artist intending to make a statue would go around in the morning to this wholesale dealer in clay and find it already mixed for his use. He could take it to his studio and use it. All the same clay, mixed in the same place, and mixed by the same man. But one artist made his clay into a statue of Venus, another artist made it into a statue of Hercules, and another into a statue of the Emperor of France. Each one took the clay from the same bed and moulded it into an entirely different thing. It was not possible for any two of these artists to do precisely the same thing with that same clay. So God furnishes us with the clay of life. We can use it as we will, within certain grand limitations. But we can make our lives what we choose to make them if we will take the clay that God furnishes us and in accordance with His laws work out a helpful and reasonable ambition.

DESTRUCTIVE POWER OF EVIL. (550)

1 Thess. 5; 2 Thess. 1: 9; Matt. 5: 17.

Heidelberg Castle once stood in the magnificence of solid masonry and looked down upon the river from dizzy heights, one of the most majestic features of all that portion of Germany. Its towers reached into the sky and its embattlements were strong and beautiful. It had often held its place against armed forces, and siege after siege, some lasting years at a time, failed to destroy that grand fortress, standing seemingly as strong as the adamantine rocks on which it rested. But when Napoleon's men rolled in a few barrels of powder and a torpedo or two, the great fortress with its immense towers was lifted towards the heavens, tumbled thundering down, crushing on the village. There it lies now, a ghastly ruin, yet the work of an instant. It took ages to construct it in the form in which Napoleon found it. Is it not wonderful—the destructive power of evil?

A DRUNKARD'S SERMON. (551)

Lev. 10: 9; Prov. 20: 1; 23: 21.

There was a man in Boston who, when intoxicated, liked to preach, and he could preach when in that condition much better than some of us when sober, and he went out on the corners and preached. One night, when intoxicated, he met a friend who was a moderate drinker, and he said to him, "Now, don't you believe in temperance?" His friend replied, "No, and I don't believe you do." "Well," said he, "I will show you," and he half forced him to go with him, and he took him to his home in one of the poorest alleys in all Boston, took him up a rickety pair of carpetless stairs to a cheerless room, where there sat a woman whose eyes were inflamed and weeping from long continued application of the needle, by the flare of an oil lamp. There were his two children sitting by her side, half naked, and this half drunken man pointed to his wife and children, and eloquently said, "That is what rum has done for me. What do you think of the temperance question now, what do you think of it?"

VALUE OF LEARNING. (552)

1 Cor. 8: 1; 2 Pet. 1: 5.

At Yale University, a few years ago, a young man delivered the prize oration. It was a wonderful production, and has already gone into classical literature, and will become more and more classical as the years pass. He may never excel that wonderful production of Graduation Day. His marvellous success was all explained by the fact that he had been educated by the hard work of his sister. She had wrought with her needle night and day, making many sacrifices of which he knew nothing until the year of his graduation. Then she wrote to him and explained it all to him—how she had joyfully helped him by hard, severe labor, sacrificing herself for his good, and when he delivered that

oration his sister sat before him. For her sake he spoke with the oratorical power of one inspired from on high. For love's sake he spoke, and the test of the value of the highest learning is the use of it for those whom we love.

A LIGHT IN THE WINDOW. (553)

Isa. 50:10; Matt. 5:16.

In my childish days I remember going often down a road in my native town, which skirted a hill across a deep valley from our homestead, and every time I passed through that piece of dark woods I could see the shimmering light from the window of my cottage home on the other mountain. Day after day I have dreamed of it since my mother went to her grave, and the most precious memory she has left to me was her vigilant placing of that light in the window whenever I was approaching home. I may have forgotten her teachings. I may have forgotten her readings. I may have forgotten a thousand things she thought were more important, and of which she often counseled me, but the light in the window shineth ever for me. God places a light in the window for us—it is His book.

DAILY HELPS UNAPPRECIATED. (554)

Mal. 2:2; Eph. 1:3.

A man I saw carried a watch, which had been presented to him, for forty years. It was a present, and he looked at it many times every day, and depended upon it through all those years, but one day he lost it; he was all the while feeling for his watch, involuntarily searching after the thing he had lost. Did you ever lose your watch or leave it at the watchmaker? You would not suppose you could ever miss that watch, you had never thought of missing or valuing it until you lost it, and when you lost it, oh what a place it had in your life and duties. How its loss interfered with all the affairs of life. Forty years he had carried that watch, and when he lost it he said, "I would not have dreamed it was so necessary a part of life as it has become." He had it all these years and was not truly grateful for it until he lost it. Many men never appreciate their wives till they pass out their lives.

SABBAH BREAKER SAVED. (555)

Isa. 58:13.

A man breaking the Sabbath in London, walking through the streets and attending the places of amusement, was standing at the window after purchasing his ticket of admission. As he stood there, looking at the crowd, he said, "What am I doing with myself on this Sabbath day?" And as he stood, with his ticket in his hand, the great church bell, bidding the people to come to worship, sounded forth in deep rich tone. And as he heard the church bell calling the best people to prayer, and when he saw the contrast with

those coming to the show, his common sense reproached him and said, "You are throwing away your life; you are wasting your opportunities. Turn and follow the church-going people." He did. And he is now, probably, the most successful preacher that England has today.

GOD'S SUNLIGHT. (556)

Ps. 74:16; Eccl. 12:2.

Stephenson, the inventor of the locomotive, was out one day with Sir Robert Peel, and as the locomotive ran by with a train Stephenson said, "Do you see that train? What is it that moves that engine?" Sir Robert said he supposed it was the fire and steam. "No," said Stephenson, "It is the light of the sun." "The light of the sun?" said Sir Robert; "How is that?" "Why," Stephenson said, "every bit of fire in the world is the light of the sun, and the heat of the sun's rays that has been preserved in plants, and in the peat beds, and coal beds, and every particle of light and heat that we have in the world, all comes from the sunlight, and so it is the sunlight that drives the engine."

And if that was so, it is the sunlight that drives all the wonderful machinery that is moving throughout the world today; it moves the ship that crosses the ocean as a steamer, and every factory that is operated by steam, and every train of cars, and all kinds of machinery in houses and factories; and climbs up the mountains and goes down into the bowels of the earth. It is the handiwork of man in one sense, but God's handiwork back of that. It is the sunlight back of all this which brings to us every comfort, our coal and food, and prepares for us our clothing. It prints our books, and brings them to us, builds our houses, churches and factories, and carries on all the work that is done in the world; yea, it is the sunlight that gives life and energy, for without heat and light of the sun we would all die.

SCRAP-IRON LOCOMOTIVES. (557)

Ps. 44:15; 2 Sam. 4:9; Rev. 14:4.

The church is often like a lot of old scrap-iron. I saw a great pile of it a short time ago, and a member of this church called my attention and said it was to be recast. Afterwards I went down to the Baldwin Locomotive Works and incidentally found out what had been done with it. I found that it had been made into sheets of iron and large castings, and was now active locomotives, and some of them were going to Joppa. They were to be on that railroad between Joppa and Jerusalem; and those of us who expect to go to Jerusalem next year in our steamer already partly engaged, will expect to be drawn by them on the ride between Joppa and Jerusalem. They were made of useless scrap-iron, but they can haul us to Jerusalem now. God's church should be engaged in transforming human scrap-iron into human locomotives.

WINDOWS FOR SERMONS.

By REV. LOUIS ALBERT BANKS, D. D.

THE PAINTER OF PAIN—RUBENS.

Acts 2: 24; Num. 21: 6; John 3: 14. (558)

It is said of Rubens, the great Dutch painter, that he delighted in picturing pain; and while his genius was indeed great, I do not at this moment recall a picture I have ever seen of his that did not in some way represent the contortions of pain. The most remarkable picture he made was the picture of the lifting of the serpent in the wilderness. In this picture the serpent is a very insignificant matter. It hardly attracts the eye of the observer. But there, in the features and gestures and condition of the worshippers and afflicted people, is represented pain in its most horrid aspect. It is peculiarly Rubenistic to represent humanity in some horrid relationship, and give the picture of pain so clearly that when you looked into the face of one of his characters your heart seemed to be chilled, and all through your system runs a current of superstition and of dreadful abhorrent sympathy. The "Descent from the Cross" is true to extreme horror. The influence of his pictures has done great harm. They will ever do harm to those who simply look at the unnatural exhibitions of woe. There is a law in the land where Rubens lived that no woman should be allowed to look upon a beggar, or upon any one afflicted with cancer or any terrifying disease; that no woman of the land should be allowed to go into a hospital where there are distorted, unnatural figures. It has its great foundation in the great law of human life, and saves the children of the next generation from like contortions, unnaturalness and misrepresentations of nature. But when they see it in the pictures made by Rubens it has the same influence upon their imagination, and has a greater influence upon their souls' life. When these morbid imaginations that are unnatural, untrue, and are wickedly low, take possession of the human mind, they drive out all joy, and a person is on the borders of insanity, and possessed of devils.

DANGER TO THE IDLE RICH. (559)

Matt. 19: 23; 12: 21; 18: 23; 1 Tim. 6: 17.

Rev. J. Reginald Campbell, who has succeeded to Joseph Parker's pulpit in London, preached a terrific sermon recently in which he faithfully uncovered the dangers that come to men and women who are rich, and at the same time idle. He says:

Perhaps it does not become us, as members of the middle class, to tell the higher grade what it ought to do, but sometimes one is filled with misgiving when one hears and reads of the condition of English Society today. Such a case as that of Lady Granville Gordon—whom God pity!—reveals a condition of rottenness against which every Christian man in every grade of society ought to set his face with intensity. It matters much to us who love our country. I am told there

are Society women who live the lives of pigs in their country houses. How many there may be God only knows. But what a life it must be! Surely there is something of responsibility resting upon us for a clear witness against a state of things which threatens ruin to our country, just as it brought ruin to Imperial Rome. Brethren, we cannot clear ourselves of such responsibility. We must not ignore these things. Where the privileged and unfettered indulge such bestial instincts as the army of women upon our streets in London, less fortunate, in whom the same practice and the same life, encouraged by some of those whom we meet and talk with day by day—a life made possible because of the atmosphere that these women have been permitted to breathe, and for which we cannot rid ourselves of responsibility—it must bring its natural penalty, and in this world. He who thus trifles with God's opportunities may some day be asked to account for another's fall, besides his own. Here I question myself in company with you. There is a compromise with conscience, which is a luxurious indifference to the state of things I have taken a moment to describe. You may ask yourself what matters it to you that at our gates men are living lives of vice and wickedness and ignorance. It matters much to you, for we are trustees of a higher life which God has given us to see. If we spend our lives, even in a modest way, in comfortable indifference to what our brethren are doing in the great city or in the great Empire to which we belong, we are sinning against God. This question is as serious and important in the large cities of America as it is in England. The fact is that idleness is always a hot bed for sin, whether among the poor or the rich.

BEGIN AT ONCE. (560)

Prov. 20: 27; Matt. 5: 15; Ps. 18: 28.

Hudson Taylor, the missionary to China, had a talk with a young Christian who thought he ought to know more about Christ before doing any church work. "Well," said Mr. Taylor, "I have a question to ask you: When you light a candle, do you light it to make the candle more comfortable?" "Certainly not," said the other, "but in order that it may give more light." "When does it first become useful—when it is half burned down?" "No, as soon as I light it." "Very well," said the missionary, promptly; "go thou and do likewise; begin at once."

GOD AND OUR BANK ACCOUNT.

Matt. 12: 21; 1 Tim. 6: 18; Ps. 62: 10. (561)

A recent writer has pointed out how fifty years ago physical science, with Tyndall and Huxley as the spokesmen of the moment, was drawing men's minds to itself, but that today the emphasis is passing to sociology,

and the relations with men in the great human brotherhood. These, he says, are studies the New Testament commanded. Mr. King Colford has said that the great battle today is "the fight between God and our bank account," but if a rich man can have the privilege of advancing the kingdom of God by the wise utilization of his wealth, the man who has not money to bestow may often do even more in loving deeds and in personal work for the Master. Christ's great saying on the question of sociology, after the Golden Rule, is, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

HOMESPUN SAINTS. (562)

Eph. 3:8; Rev. 14:11; Dan. 7:18.

Some poet has given us a beautiful thought concerning the saints still arrayed in human form who minister to the needs of men in the dusty highways of everyday life. The song runs:

The sainthoods of the fireside,
And of the market-place,
They wear no shining halo,
No glory-lighted face.

Each day they do the duty
The passing hour doth bring,
Still looking unto Jesus,
Their chosen Lord and King.

Their martyrdom is given
Often in hidden pain,
They win the palm of victory,
The everlasting gain.

Their praises are not sounded,
No calendars record
The names of many lowly,
Who love and serve the Lord.

Yet patient, faithful ever,
To every trust God-given,
They leave a benediction,
When they go up to heaven.

COUNT YOUR BLESSINGS. (563)

Mal. 2:2; Eph. 1:3.

Margaret Sangster, a born optimist, and one who is always seeing the bright side of things, declares that the secret of maintaining an habitual frame of thankfulness is learned in acquaintance with the pleasant things in our lives. A morbid tendency inheres in that quality of mind which dwells only on losses and disappointments. It is much better for us to remember our victories than our defeats. Every day it is a profitable exercise to go over our reasons for rejoicing, such as the presence of children in our home, their development, their health, their amiability, our opportunities for work, our agreeable communion with friends, our church privileges, our restoration from illness, or our immunity from its ravages, and the happy surprises which come to most of us far oftener than do the thunderbursts of sorrow.

HOW TO KEEP FREE OF ENVY. (564)

Job. 5:2; Rom. 1:29; 1 Pet. 2:1.

A great method to keep free of envying others is to make much of the things we have ourselves. I went to a wedding once where the family lived in only three rooms. They were poor people, and the things they had to do without, which most people think are necessary, would have made a large catalogue. Two young women, one of whom was the bride, were talking in the next room next to where I was sitting. I was compelled to overhear the conversation. In a sudden outburst of vexation, one of them complained with a bitter note in her tone at the impossibility of doing anything in such crowded quarters. But the other spoke up at once in a brave, cheerful voice, saying, "I am so grateful that we all have our health and all have work to do, and are able to do it, that I can't complain about anything else." It touched me deeply, and brought the tears to my eyes. I felt how much happier that girl was than many a daughter of the mansion who allows herself to envy other people.

THE SONG THAT SAVED. (565)

Job. 35:10; Isa. 30:29; Rev. 14:3.

In one of the hospitals in Edinburgh, Scotland, lay a wounded soldier. The surgeons had done all they could for him. He had been told that he must die. He had a contempt for death, and prided himself on his fearlessness in facing it. A rough and wicked life, with none but evil associates, had blunted his sensibilities, and made profanity and scorn his second nature. A noble and gentle hearted man came to see the dying soldier. But the sick man bluntly told him he did not want any religious conversation, and refused point-blank to allow him to pray with him. After a moment's silence, the visitor began to sing the old hymn, which is very familiar and peculiarly dear throughout Scotland:

"O mother dear, Jerusalem,
When shall I come to thee?"

He had a pleasant voice, and the words and melody were sweet and touching as he sang them. Pretty soon the soldier turned his face with the hardened expression all gone. "Who taught you that?" "My mother." "So did mine. I learned it of her when I was a child, and I used to sing it with her." Now there were tears in the man's eyes. The song had opened the door. With a hungry heart he listened to the Christian message and turned with earnest repentance and faith to his mother's God.

THE KING WHO MADE HIMSELF NOBODY. (566)

Phil. 2:7.

There was a family reunion at the home of little Alice's mother. Grandfather, grandmother, uncles, aunts, and cousins had

gathered from far and near. The child was much bewildered, and had great difficulty in remembering the new names and distinguishing the strange faces. They were all anxious to be recognized by the little one, the only child present, and her mother was proudly eager to impress all their names on her mind. So the poor little girl was subjected to the tiresome question, "Who is this Alice?" "What is my name?" At first she gave very vague replies, but soon fell into a tearful silence. In a little while, Mary, her next door neighbor, came in. Alice loved Mary, and her face brightened when she saw the dear, familiar face among so many strange ones. Mother told Mary of Alice's trouble in remembering her relatives' names. "But Alice knows who I am," said Mary confidently. "Tell me, dear, who I am." "You ain't nobody," said the child fondly, with a sigh of relief. She could not have paid her a sweeter compliment. It was a tender recognition of love on both sides. How much we owe the Lord Jesus Christ that he took upon himself the form of a servant, made himself of no reputation, and became nobody for our sakes. The humblest, and poorest may settle down in his arms and trust in the smile on his dear face.

HOLD FAST TO THE BIBLE. (567)

Tit. 1:9; John 5:38.

A pretty story is told of a boy who was picked up by the steamer "Scotia" in mid-ocean. He had been shipwrecked, and most of the crew of his vessel had been lost. He was a lad twelve years old. "Who are you?" asked the Captain of the Scotia. The answer was: "I am a Scotch boy. My father and mother are both dead, and I am on my way to America." "What have you here?" said the Captain, as he opened the boy's jacket, and took hold of a rope around the boy's body. "It's a rope," said the boy. "But what is that tied by this rope under your arm?" "That, sir, is my mother's Bible. She told me never to lose that." "Could you have saved something else?" "Not and have saved that." "Did you expect to drown?" "Yes, sir; but I meant to take the Bible down with me." If the boys coming to the big towns and cities will bring the mother's Bible with them and stick to it like that, they will be safe.

KEEP TRYING. (568)

Eph. 4:11; John 21:7.

A. T. Stewart, the great New York merchant, was educated for the ministry, but became discouraged over his unfitness for the work. He next tried school-teaching, with no better success. He loaned a friend all his savings, which amounted to seventy dollars. The friend failed in his business venture, and could not repay the loan, so he begged young Stewart to take the shop. On the ruins of these three seeming failures Stewart built the foundation of his splendid success. A failure may only be a means of showing us what we are not fit for, in order that we may learn for

what we are fitted. Keep trying. God has good work in the world for you to do.

ARE YOU IN THE KINGDOM? (569)

John 3:6; John 1:13.

An English preacher recently brought out very strongly the fact that the question of greatest importance to the Christian is not how he got into the kingdom, but the certainty of the fact that he is there. He says:

The first thing, therefore, for you to do, whoever you are, is to find out whether you are in this kingdom or not. Some men are born so that they never know how they entered it, have always lived in the kingdom of the unselfish, in the kingdom of love, in the kingdom of God, and then think they are not in it because they do not know how they got in; and others live without as foreigners, and one day wake up to the fact that they are in a splendid kingdom and entered through the door—remember the very day when they took their oath of allegiance. It does not matter. Are you in God's kingdom? It is well sometimes to put the question to ourselves, What are we here for, and what are we doing with ourselves? Are you living for yourself, self-centred?—then you are in the kingdom of selfishness. Are you living, on the whole, to make other people happy?—then you are living in what I call the kingdom of good nature. Are you living to make the world better?—then you are living in the world of philanthropy. Are you seeking to do Christ's work in Christ's way?—then you are in the kingdom of Christ. It cannot be very difficult for you to find out. It is not a question what you did; it is not a question whether you were baptized; it is not a question whether you belong to a church; it is the question whether you are seeking the welfare of your fellow-men wherever you are, and in all your avocations under the inspiration and the leadership of Christ as your Master.

DO YOU TEACH MUSIC? (570)

Eph. 5:19.

A minister was passing down the street one day when a young fellow stopped him, and inquired: "Say, mister, do you teach music?" Rather amused, the preacher said: "Well, what kind of music do you want?" "Violin music," was the reply. "My brother-in-law wants to take lessons, and as I heard that there is a man living in this street who teaches music, I thought perhaps you were the man." "No, that is not in my line," said the preacher. But as he walked away, it set him thinking and waked up in him the thought that the true preaching of the Gospel is the best kind of music teaching. The world is sadly in need of music lessons of this kind; not vocal lessons, nor lessons on the organ, or the violin, nor any other instrument of man's device. But music lessons in the higher harmony of the soul; instruction in the melody which religion makes in the heart and which flows out into the conduct of the life.

ANECDOTES OF JOHN WESLEY.

BY WILLIAM MAY.

[John Wesley was born at Epworth, June 17, O. S., 28 N. S., 1703. Came near losing life when his father's rectory burned, 1709. Entered Charterhouse 1714, whence he was elected 1720 to Christ Church, Oxford, graduating with degree of M. A., 1727. Acted as father's curate, but in 1729 began to take pupils at Oxford. At this time he and his brother Charles began the systematic course of religious life that led to them being called Methodists. He died March 2, 1791.]

SOUL AND BODY. (571)

Samuel Wesley visited one of his parish-ioners as he was upon his dying bed—a man who had never missed going to church in forty years. "Thomas, where do you think your soul will go?" "Soul! soul!" said Thomas. "Yes, sir," said Mr. Wesley, "do you not know what your soul is?" "Aye, surely," said Thomas, "why it is a little bone in the back that lives longer than the body." "So much," says John Wesley, who related it on the authority of Dr. Lupton, who had it from his father, "had Thomas learned from hearing sermons, and exceedingly good sermons, for forty years."

THE MISER'S FEAST. (572)

Mr. Wesley's father was distinguished for vivacity. His wit was bright, sparkling, always at hand, and never far-fetched. The following will illustrate this:

A miser near Epworth, who had always lived in a little world by himself, who had never entertained any company, concluded, to the astonishment of those who knew him, to make a feast, and invited Mr. Wesley and a number of others to partake of it.

After dinner his host requested Mr. Wesley to return thanks, which he did in the following language, which not only showed his humor, but his felicity at improvisation:

"Behold a miracle! for 'tis no less,
Than eating manna in the wilderness!
Here some have starved where we have
found relief,

And seen the wonders of a chine of beef;
Here chimneys smoke which never smoked
before,

And we have dined where we shall dine
no more."

The miser confirmed the closing line by immediately adding, "No, gentlemen, it is too expensive."

FAITH AND WORKS. (573)

Samuel Wesley had a curate named Inman. On one of Mr. Wesley's returns from the metropolis a complaint was urged against his curate that he preached nothing to his congregation, except the duty of paying their debts and behaving well among their neighbors. The complainants added, "We think, sir, there is more in religion than this." Mr. Wesley replied, "There certainly is; I will hear him myself." He accordingly sent for his curate, and told him he wished him to preach the next Lord's day, observing, "You could prepare a sermon on any text I shall give you?" He replied, "By all means." Then said Mr.

Wesley, "Prepare a sermon on the text found in Heb. XI, 6: 'Without faith it is impossible to please [God']'" When the time arrived, Mr. Wesley read the prayers, and the curate ascended the pulpit and read the text with the greatest solemnity, and thus began: "It must be confessed, friends, that faith is a most excellent virtue, and it produces other virtues also. In particular, it makes a man pay his debts as soon as he can." He went on this way, enforcing the social duties, for about a quarter of an hour, and then concluded. So, said John Wesley, "my father saw it was a lost case."

CRY-BABIES. (574)

Nothing is more disagreeable than crying children, and nothing more unnecessary. John Wesley said, "My mother had ten children, each of them had spirit enough, yet not one of them was ever heard to cry after it was a year old."

CHILD TRAINING. (575)

Mrs. Wesley's first step was to conquer the will of the child early. This is the very point where many parents fail. She said, "This is the only strong and rational foundation of a religious education, without which precept and example will be ineffectual. But where this is thoroughly done, then the child is capable of being governed by the reason of its parents till its own understanding come to maturity, and the principles of religion have taken root in the mind." A sapling is easily bent, but it is impossible to bend an old tree.

WESLEY'S MOTHER ON AMUSEMENTS. (576)

Much has been said and written lately on religious amusements. In very early life Mrs. Wesley adopted this sensible rule in regard to amusements: Never to spend any more time in any matter of mere recreation in one day than she spent in private religious duties.

In after years, in writing to her son John, she says: "Would you judge of the lawfulness or unlawfulness of pleasure, of the innocence or malignity of actions? Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself." What a world of wisdom there is in this rule! Whoever follows it will not err in regard to amusements.

TOOK MOTHER'S ADVICE. (577)

Mrs. Wesley was the counselor of her son in youth, and in manhood he relied upon her judgment. While she resided with him in London, Thomas Maxfield, a young man of great promise, was converted. John Wesley was absent to visit other societies, and he left

one in London in care of young Maxfield. The young man at first read the Scriptures, but soon began to expound, and from that he preached. The transition was easy and natural. He soon preached with such eloquence and power as astonished his hearers. Lady Huntingdon heard him with profound admiration, and expressed her astonishment at his superior talent, and doubted not but he was an instrument chosen of God for the work of the ministry. His preaching, however, was soon represented to Mr. Wesley as an act of unprecedented irregularity, and that his presence was required to put a stop to it; therefore he hastened back to London for that purpose. When he returned home his mother perceived marks of displeasure in his countenance, and she inquired the cause. He replied, "I find Thomas Maxfield has turned preacher." His mother looked at him seriously, and said, "John, you know what my sentiments have been; you cannot suspect me favoring readily anything of this kind; but take care what you do with respect to that young man; he is as surely called of God to preach as you are. Examine what have been the fruits of his preaching and hear him yourself." Mr. Wesley followed the advice of his mother, went and heard Thomas Maxfield preach, and expressed at once his entire satisfaction and sanction by saying, "It is the Lord, let Him do as seemeth Him good." Thomas Maxfield was John Wesley's first lay preacher.

BRAND FROM THE BURNING. (578)

On the 9th of February, 1709, the parsonage at Epworth was discovered to be on fire at midnight and in midwinter. The father of the Wesley's was awakened out of sleep by a cry of "fire, fire," from the street. He opened his bedroom door, and, to his astonishment, found the house full of smoke, and the roof so burned that it was ready to fall in. He directed his wife and two girls to arise and flee for their lives, she bursting open the door of the nursery, where the maid was sleeping with five children. She took up the youngest, and bade the others to follow her. The three eldest did so; but John, who was then six years old, was not awakened, and in the alarm and confusion was forgotten. The rest of the family escaped, some through the windows, and others by the garden door, and Mrs. Wesley, to use her own expression, "waded through the fire." At this time John, who had been forgotten until that moment, was heard crying in the nursery. The father ran to the stairs, but they were so nearly consumed that they could not bear his weight, and being utterly in despair, he fell upon his knees in the hall, and in agony commended the soul of the child to God. John had been awakened by the light and noise, and finding it impossible to escape by the door, climbed upon a chest that stood near the window, and he was then seen from the door-yard. It was a critical moment. There was no time for procuring a ladder; but one man was hoisted on the shoulders of another, and thus he was rescued from the flames. A moment more and it would have been too late, for the roof

fell in with a tremendous crash. When the father saw that John was safe, with a heart overflowing with gratitude, he exclaimed: "Come, neighbors, let us kneel down; let us give thanks to God! He has given me all my eight children. Let the house go, I am rich enough." The next day Samuel Wesley, as he was walking in his garden surveying the ruins of his house, found a part of a leaf of his Polyglot Bible, on which these were the only legible words: "Go sell all that thou hast, and take up thy cross and follow me." Mr. Wesley bore his loss like a Christian philosopher. He said, as all his furniture was burned up, "We have now little more than Adam and Eve had when they went to house-keeping."

John Wesley, through a long life, remembered with gratitude his wonderful rescue from the devouring flames. Under one of his portraits, published during his life-time, is a representation of a house on fire, with this inquiry: "Is not this a brand plucked out of the burning?" There is also an engraving on a large scale of the house on fire, and the escape of little John. It is called "The Brand."

SERVANTS OF MANKIND. (579)

John Wesley, influenced by the writings of Thomas à Kempis and Mr. Law, was disposed to exclude himself from society and enjoy a solitary religion. He traveled a number of miles to see a "serious man," and to have some conversation with him. "Sir," said the man, "you wish to serve God and go to heaven; remember, you cannot serve him alone; you must therefore find companions or make them. The Bible knows nothing of solitary religion." These words made a deep impression upon the heart of Mr. Wesley; they gave a turn to his whole life, and had an influence upon his future destiny and the destiny of millions. This was good advice, given at the right time. How true, that "words fitly spoken are like apples of gold in pictures of silver." In after years Mr. Wesley was ever ready to exclaim, in the language of his brother Charles,

"Not in the tombs we pine to dwell,
Not in the dark monastic cell,
By vows and grates confined;
Freely to all ourselves we give,
Constrained by Jesus's love to live,
The servants of mankind."

RELIGION THAT STOOD STORM. (580)

On board the ship in which Mr. Wesley sailed for Georgia, there were a number of German Moravians. During the voyage a tremendous storm arose, and Wesley was greatly alarmed, feeling unprepared to die. He admired the Moravians, who, in the midst of danger, kept their minds in a state of tranquility, to which he and the English on board were strangers. At the beginning of their service, while the Moravians were singing, the sea broke over the ship, split the mainsail in pieces, the water pouring in between the decks, as if the great deep would swallow them up. The English were greatly terrified

and screamed from fear, while the Moravians were unmoved and calmly sung on. Mr. Wesley asked one of them afterwards if he were not afraid. He answered: "I thank God, no." "But were not your women and children afraid?" He replied mildly, "No; our women and children are not afraid to die." This convinced Mr. Wesley that the Moravians possessed something of which he was destitute, and he rested not until he obtained that faith that could smile in the midst of an ocean storm—that hope which is like an anchor to the soul—that love that casteth out fear.

WESLEY CATECHIZED. (581)

Augustus G. Spangenberg was one of the Moravian pastors in Georgia. He was great in learning and piety. He afterward became Bishop, was the author of the *Life of Count Zinzendorf* and some excellent hymns. The Moravians, and among others Spangenberg, were hospitable to John Wesley on his arrival.

He inquired of Mr. Wesley, "Does the spirit of God bear witness with your spirit that you are a child of God?" Wesley was surprised at the inquiry, and knew not how to answer it. Spangenberg then asked, "Do you know Jesus Christ?" "I know him to be the Saviour of the world," responded Wesley. "True," said the Moravian; "but do you think He has saved you?" "I hope He has died for me," rejoined Wesley. Spangenberg only added, "Do you know yourself?" "I do," answered Wesley; but he adds, "I fear they were mere words."

But the period came when they were something more than mere words; when he could not only exclaim in the language of his brother Charles,

"The Spirit answers to the blood,

And tells me I am born of God,"

but sing with him,

"How can a sinner know

His sins on earth forgiven?

How can my gracious Saviour show

My name inscribed in heaven?

"What we have felt and seen

With confidence we tell;

And publish to the sons of men

The signs infallible."

WESLEY'S CONVERSION. (582)

If any day is worthy of being regarded as a "red letter day" in the Wesleyan calendar, or deserving of grateful and sacred commemoration, it must be the one on which the founder of Methodism obtained those clear and scriptural views of the way of salvation which are expounded and enforced in the doctrinal standards and psalmody of the church that bears his name.

John Wesley, after groping in darkness for years, was translated from darkness to light, and he describes the change in language the most simple, and yet full of confidence. His brother Charles had experienced the forgiveness of sins three days before, and John felt

greatly encouraged. John's conversion took place at Aldersgate street on Wednesday evening, May 24, 1738, while listening to one reading from "Luther's Preface to His Epistle to the Romans." He thus describes it: "About a quarter before nine, while one was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ—Christ alone—for salvation. An assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. I then testified openly what I now first felt in my heart." Memorable day in history and that of the Christian Church! It had an influence on the future destiny of millions.

EXTEMPORANEOUS SERMONS. (583)

Mr. Wesley was at first a reader of sermons and thought he could preach in no other way. An extemporaneous preacher will always have the advantage over the reader of sermons. Could Whitefield or Jno. Wesley have preached with such power or pathos as mere readers? Mr. Wesley related the following anecdote to Mr. Thomas Letts of All-hallows Church, London. While he was putting on his gown in the vestry he said to him, "It is fifty years, sir, since I first preached in this church. I remember it from a peculiar circumstance that occurred at that time. I came without a sermon, and going up the pulpit stairs I hesitated, and returned into the vestry under much mental confusion and agitation. A woman who was there noticed that I was deeply agitated, and she inquired, 'Pray, sir, what is the matter with you?' I replied, 'I have not brought a sermon with me.' Putting her hand upon my shoulder, she said, 'Is that all? Cannot you trust God for a sermon?' That question had such an effect upon me that I ascended the pulpit and preached extempore, with great freedom to myself and acceptance to the people, and I have never since taken a written sermon into the pulpit." Would it not be well for some of the pulpit readers of the day if some mother of Israel should inquire of them, "Cannot you trust God for a sermon?"

EXTEMPORE PRAYER. (584)

Mr. Wesley not only preached, but also prayed extemporaneously. A gentleman who was horrorstruck at the idea of praying without a book made him a visit, and exhorted him not to use extempore prayer, "which," said he, "is no prayer at all, and this I will prove to a demonstration, for you cannot do two things at once—thinking how to pray and praying being two things; ergo, you cannot think and pray at once." Mr. Wesley ingeniously turned the tables on him, and with the gentleman's own method of reasoning showed that it was impossible to pray with a book. He replied, "May it not be proved by the self-same demonstration that praying by a form is no prayer at all; for example, you cannot do two things at once, reading and praying being two things; ergo, you cannot both read and pray at once."

JOHN WESLEY'S HARD BED AND BOARD. (585)

John Wesley did not always sleep on a bed of down. Sometimes his bed was very hard and uncomfortable, particularly during the early part of his ministry. Wesley and Nelson visited Cornwall before Methodism was established there. Nelson, in his own laconic style, gives an account of their lodging. "All this time," he says, "Mr. Wesley and I lay on the floor; he had my great-coat for a pillow, and I had Burkitt's Notes on the New Testament for mine. After being here nearly three weeks, one morning about 3 o'clock, Mr. Wesley turned over, and finding me awake clapped me on the side, saying, 'Brother Nelson, let us be of good cheer. I have one whole side yet, for the skin is off but one side.'"

As they were returning Mr. Wesley stopped his horse to pick blackberries, and said, "Brother Nelson, we ought to be thankful that there are plenty of blackberries, for this is the best country I ever saw to get an appetite, and the worst place to provide means to satisfy it."

WESLEY AND THE MOB. (586)

John Wesley was never more calm and fearless than in the hour of danger. He was preaching at a certain time, when the mob, maddened with fury, tore up the floor, while others on the outside pulled out the windows and doors of the house. Mr. Wesley walked out, looked them full in the face, and fixed his piercing eye upon them, when the mass of the people parted asunder, so that a broad way was made for him, and he passed through his enemies unharmed. Then he wrote the hymn commencing, "Ye simple souls that stray," in which is found the following stanza:

"Angels our servants are,
And keep us in our ways;
And in their watchful hands they bear
The sacred sons of grace."

FIELD PREACHING. (587)

Whitefield first set the example of field preaching. Soon after he began Mr. Wesley accompanied him to Blackheath to hear Whitefield preach to the masses. Fourteen thousand people had assembled. Whitefield urged Wesley to preach to them the word of life. At first he declined, at last reluctantly consented. From that day an effectual door was open for him to teach the multitudes. Whitefield rejoiced in his success, and wrote thus: "I went to bed rejoicing that another fresh inroad was made into Satan's territories by Mr. Wesley following me in the field preaching in London as well as in Bristol."

Long after Wesley wrote, "Forty years ago I began preaching in the fields, and that for two reasons: first, I was not suffered to preach in the churches; second, no parish church could contain the congregations."

SLANDERED IN THE PULPIT. (588)

Dr. Campbell, in the "British Standard," gives the following anecdote, saying, "We

vouch for its truth, as far as evidence can sustain anything. The ever-to-be-remembered Wesley, when preaching one evening to a crowd in Dublin, said, 'All crimes have been laid to my charge of which a human being is capable, except that of drunkenness.' The great man, having uttered these words, paused, and in a twinkling a short, squat damsel, with somewhat tattered garments, and a red plaid wrapped around her head, started, and at the top of her voice, screamed, 'You old villian! and will you deny it? Didn't you pledge your lands to Mrs.— for a noggin of whiskey, and didn't she sell them to our parson's wife?' Having stated her case, she sat down amid a thunderstruck assembly. Mr. Wesley, unmoved, merely 'thanked God that his cup was now full.'"

VIRTUE OF SILENCE. (589)

John Wesley one day said to Dr. Clarke, "As I was walking through St. Paul's church yard I observed two women standing opposite to one another. One was speaking and gesticulating violently, while the other stood perfectly still and in silence. Just as I came up and was about to pass them, the virago, clenching her first and stamping her foot at her imperturbable neighbor, exclaimed, 'Speak, wretch, that I may have something to say.' 'Adam,' said Mr. Wesley, 'that was a lesson to me; silence is often the best answer to abuse.'"

Mr. Wesley was a great observer of human character, and he could draw useful lessons from the worst as well as the best.

PERFECTION AND DAMNATION. (590)

Mr. Wesley met a gentleman of whose life he knew somewhat, with whom he had some religious conversation, who said to him, "Mr. Wesley, you preach perfection." "Not to you," said Mr. Wesley. "And why not to me?" he inquired. He answered, "Because I should like to preach something else to you, sir." "Why, what would you preach to me?" Mr. Wesley replied, "How to escape the damnation of hell."

PROFANITY REPROVED. (591)

On one occasion when Wesley was traveling he had for a fellow passenger in the coach an officer who was intelligent and very agreeable in conversation; but there was one serious drawback—his profanity. When they changed coaches Wesley took the officer aside, and after expressing the pleasure he had enjoyed in his company, said he had a great favor to ask him. The young officer said, "I will take great pleasure in obliging you, for I am sure you will not make an unreasonable request." "Then," said Wesley, "as we have to travel some distance together, I beg, if I should so far forget myself as to swear, you will kindly reprove me." The officer immediately saw the motive and felt the force of the request, and smiling, said, "None but Mr. Wesley could have conceived a reproof in such a manner." The reproof worked like a charm.

REDEEMING THE TIME. (592)

Mr. Wesley's Notes on the New Testament are brief, that the comment may not obscure the text. They are plain, to assist the unlearned reader. Had it not been for his four month's sickness at Lewisham, at Mr. Blackwell's, these notes would never have been in existence. In January, 1754, he went to the Hot Wells near Bristol for his health, and says, "The sixth of January I began writing Notes on the New Testament, a work which I should scarcely ever have attempted had I not been so ill as not to be able to travel to preach, and yet so well as to be able to read and write." Mr. Wesley spent from five o'clock in the morning till nine in the evening on his work, with the exception of a little time for meals and exercise. Hard work, we should think, for a well man, let alone a sick one. He first made a rough draft, and then transcribed his notes and gave them his finishing touch. His brother Charles visited him, and they spent several days in comparing the translation of the Evangelists with the original. Charles afforded John more assistance in this work than in any other of his numerous publications. Some years after it was printed Charles revised it, showing exquisite taste and judgment.

VALUE OF TIME. V (593)

John Wesley while waiting at a door was heard to say, "I have lost ten minutes forever!" A person said to him on a certain occasion, "Mr. Wesley, you need not be in a hurry." "A hurry! No; I have no time to be in a hurry," replied Mr. Wesley. His maxim was, "Always in haste, but never in a hurry." He said, "Leisure and I have taken leave of each other."

John Fletcher said of Wesley, "Though oppressed with the weight of nearly seventy years, and the care of thirty thousand souls, he shamed by his unabated zeal and immense labors all the young ministers of Christendom. He generally blew the Gospel trumpet and rode twenty miles before most of his professors who despise his labors have left their downy pillows."

GIVE WAY TO FOOLS. (594)

At a certain time John Wesley was going along a narrow street, when a rude, low-bred fellow, who had no regard for virtue, station, or gray hairs, ran against him and tried to throw him down, saying, in an impudent manner, "I never turn out for a fool." Mr. Wesley, stepping aside, said, "I always do," and the fool passed on.

SERMON SLEEPERS. (595)

"Michael Fenwick," Wesley says, "was often hindered from settling in business because God had other work for him to do. He is just made to travel with me, being an excellent groom, nurse, and upon occasion, a tolerable preacher." All men desire immortality. Fenwick one day complained to Wesley that, though constantly traveling with him, his own name was never inserted in Wesley's

published journals. In the next number of the Journal was the following: "I left Epworth," wrote Wesley, "with great satisfaction, and about one preached at Clayworth. I think none were unmoved except Michael Fenwick, who fell fast asleep under an adjoining hayrick."

WESLEY'S HUMOR. (596)

In October, 1787, Wesley visited Joseph Entwisle's first circuit, and spent several days visiting and preaching. Joseph felt it a great honor and privilege to accompany him. They rode on horseback. He found Wesley exceedingly cheerful without levity and his conversation highly interesting and edifying. His vivacity was remarkable for his advanced years. As Wesley and Entwisle were riding on horseback very fast, Joseph's horse stumbled and fell, when he went right over his head and struck upon his feet unhurt. Wesley, delighted with his agility, exclaimed, "Well done, Joseph, I could not have done better than that myself." Once in a bawling crowd, a man more vile than the rest, full of malicious mischief, had filled his pockets with rotten eggs to throw at the preacher. A young man saw what mischief he intended. Unperceived went up behind him, clapped his hands on each side of his pockets and mashed the eggs all at once. Wesley says: "In an instant he was perfume all over, though it was not so sweet as balsam."

WESLEY ASKING PARDON. (597)

Joseph Bradford was the chosen friend and traveling companion of Wesley for years. No man on earth did he take into more intimate friendship. Wesley left his watch to him. He was with Wesley when he was dying, and offered the last prayer for him. His disposition was kind and he was at the same time a man of unbending integrity.

"Joseph," said Wesley one day, "take these letters to the post."

B.—"I will take them after preaching, sir."

W.—"Take them now, Joseph."

B.—"I wish to hear you preach, sir, and there will be sufficient time for the post after service."

W.—"I insist upon your going now, Joseph."

B.—"I will not go at present."

W.—"You won't?"

B.—"No, sir."

W.—"Then you and I must part."

B.—"Very well, sir."

The good men slept over it. Both were early risers. Next morning at four the refractory "helper" was accosted by Wesley with "Joseph, have you considered what I said, that we must part?"

B.—"Yes, sir."

W.—"And must we part?"

B.—"Please yourself, sir."

W.—"Will you ask my pardon, Joseph?"

B.—"No, sir."

W.—"You won't?"

B.—"No, sir."

W.—"Then I will yours, Joseph."

Bradford instantly melted into tears and

Mr. Wesley was deeply affected. Wesley could not afford to lose such a friend, or Bradford leave such a father, and they journeyed on together till the founder of Methodism fell asleep.

WESLEY'S RULES OF LIVING. (598)

John Hampson said, "Perhaps the most charitable man in England was John Wesley." His liberality to the poor knew no bounds. He gave away not merely a certain part of his income, but all he had. He laid down three rules: "Gain all you can, save all you can, give all you can." He says, "Permit me to speak of myself as freely as I would of any other man. I gain all I can without hurting any body or soul; I save all I can, not wasting anything, not a sheet of paper, or cup of water. I do not lay out anything unless as a sacrifice for God; yet by giving all I can I am effectually secured from laying up treasures upon earth. Yea, and that I do this, I call upon friends and foes to testify." He kept a strict account of all his expenditures, and how every penny was laid out. In the last year of his life he wrote in his diary: "I shall keep no more accounts. It must suffice that I give to God all I can, that is, all I have."

HOW TO DIE. (599)

Mr. Wesley was once asked by a lady, "Suppose that you knew you were to die at 12 o'clock tomorrow night, how would you spend the intervening time?" "How, madam?" he replied; "why just as I intend to spend it now. I should preach this night at Gloucester, and again at 5 tomorrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at 10 o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."

WESLEY'S JEWELLED HAND. (600)

Wesley and one of his preachers were once taking lunch with a gentleman whose daughter had been greatly impressed by Wesley's preaching. The itinerant, a man of plain manners and little tact, was conversing with the young lady, who was remarkable for her beauty. He noticed that she wore a number of rings, and taking hold of her hand, he raised it, and called Wesley's attention to the sparkling gems. "What do you think of this, sir," said he, "for a Methodist's hand?" The girl turned crimson, and the question was awkward for Wesley, whose aversion to all display of jewelry was so well known. But the aged evangelist showed a tact Chesterfield might have envied. With a quiet, benevolent smile he looked up, and simply said, "The hand is very beautiful." The young lady appeared at evening service without her jewels, and became an earnest Christian.

ANGEL OF DISCORD BURNED. (601)

The harmony of churches is often disturbed by very little things. In 1778 there was a

division in the Society at Halifax about an angel with a trumpet in his hand, which one party would have fixed on the top of a sounding board over the pulpit, while the other party would not consent to it, and the difficulty was so great that the circuit preachers could not reconcile the contending parties, so they agreed to leave it to Mr. Wesley, and abide by his decision. When Mr. Wesley came, he gave his judgment against the angel, and to put an end to all future strife, he requested Mr. Bradford to offer a burnt sacrifice of the angel on the altar of peace. He did so, and the apple of discord was removed, and Zion became a quiet habitation.

SIMPLICITY OF THE GREAT. (602)

Mr. Wesley preached at Lincoln in June, 1790, from "But one thing is needful." When the congregation were retiring from the chapel a lady who had listened to the venerable preacher, expressed great disappointment. She inquired in a tone of surprise, "Is this the great Mr. Wesley, of whom we have heard so much in the present day? Why it was so plain the poorest person in the house could have understood him." The gentleman to whom the remark was made said, "In this, madam, he exhibits his greatness, that while the poorest can understand him the most learned are edified, and in his discourses there is nothing to offend them."

CHRIST-LIKENESS WINS. (603)

A man who was a hater of the truth and its messengers pressed through a crowd at Dewsbury, where Mr. Wesley was preaching, and struck him a violent blow with the palm of his hand upon the cheek. The apostolic Wesley, recollecting the precepts of his Master, showed no resentment, but, exhibiting the meekness and the gentleness of Christ, while the tears rolled down his face, turned the other cheek to him. The man, instead of smiting it, was so overawed that he immediately retired, and hid himself among the crowd. From that circumstance, instead of being an enemy, he became an admirer of Mr. Wesley, and a great friend of Methodism. He showed his high regard for it by endangering his own life to save one of its chapels from destruction by fire.

WESLEY AND FAITHLESS PETER. (604)

An old Cornish sexton, Peter Martin, of Kelston, used to tell how, when he was hostler, he had driven Wesley to St. Ives. When they had reached Hayle the sands which separated them from St. Ives was covered with the rising tide. A captain of a vessel came up and begged them to go back at once. Wesley said he must go on as he had to preach at a certain hour. Looking out of the window of the chaise, he shouted, "Take the seal! Take the seal!" Soon the horses were swimming, and the poor hostler expected every moment to be drowned, but Wesley put his head out of the window—his long white hair dripping with salt water.

"What is your name, driver," he asked.

"Peter," said the man.

"Peter," he said, "fear not; thou shalt not sink."

At last the driver got his carriage safely over. Wesley's first care, he says, was "to see me comfortably lodged at the tavern;" he secured warm clothing, good fire and refreshment for his driver, then, totally unmindful of himself, he proceeded to the chapel, where he preached according to appointment. He was then in his eighty-third year.

PREACHING AND POLITICS. (605)

Martin Rodda was an English preacher in America during the war, and by incautiously meddling with politics exposed himself to the displeasure of those in power. At a certain time he was brought before Gen. Washington, who asked who he was. Rodda told him he was one of John Wesley's preachers. "Mr. Wesley," rejoined his excellency, "I respect;

but Mr. Wesley, I presume, never sent you to America to interfere with political matters, but to preach the Gospel to the people. Now go and mind your own proper work, and leave politics alone."

FORBEARANCE. (606)

A young surgeon will amputate a limb at once; but one older and more experienced will try in every possible way to save it, and amputation will be the last resort. So it is in the administration of discipline. A minister at Limerick wrote Mr. Wesley a letter full of vehemence concerning the abuse he had received from the young men in Limerick, stating his determination to put them out of Society if they did not acknowledge their fault. Mr. Wesley wondered exceedingly what could be the matter, and wrote to him one line: "I never put any out of our Society for anything they say of me."

ILLUSTRATIONS OF SABBATH OBSERVANCE.

BY REV. WILBUR F. CRAFTS, PH. D.

THE SABBATH NOT HEBREW BUT HUMAN AND HUMANE. (607)

"Was Adam a Jew?" I was once asked by a deacon, among the grown-up members of whose family there had long been a war of words on that subject, which they had finally agreed that I should arbitrate. If Adam was a Jew, then the Sabbath is "a Jewish institution." If the Jews only are descended from Adam, then the Jews only, as heirs of Adam, are entitled to share his two great bequests to the race, the family and the Sabbath. But if we are all heirs of Adam, these two surviving institutions of Eden belong to us all. Hath not a Gentile, no less than a Jew, muscles that need a day for rest, and a mind that needs a day for culture, and a heart that needs a day for fellowship, and a soul that needs a day for worship? The very word "Sabbath," meaning rest, is now found on Accadian tablets, older than the Jews, that Noah may have read, who knew Methusaleh, who talked with Adam.

THE SABBATH AS THE HOME DAY. (608)

The home and the home day were the Jacin and Boaz pillars of "strength" and "beauty" in man's Edenic temple, and though scarred by the fall they still stand, like majestic pillars amid surrounding hovels at Rome, and behind those pillars, in the Christian Sabbath at home, we still find, more than anywhere else on earth, our Paradise regained.

THE SABBATH FOR BODY AND SOUL. (609)

The Sabbath, as God's messenger, has walked with man from his first day, which was the first Sabbath, its left hand ever bearing blessings for the body, its right hand bearing blessings for the soul. Men have often attacked the Sabbath, but could not kill it, for God sent it and humanity increasingly needs it.

THE SABBATH IN OUR COMPLICATED CIVILIZATION. (610)

"The world has greatly changed since

the Sabbath laws were first made, and do you not think the Sabbath laws ought to be changed accordingly?" This question was asked me by a liquor dealers' attorney at a hearing in the Pennsylvania Legislature on its Sabbath law, the best of all. I replied, in part: "When the Sabbath law was first given to Adam, did he need it more than we do—having no 'cut-throat competition' and no 'soulless corporations' and no master but God?" In the age of shepherds and farmers the Sabbath was needed chiefly for religious purposes, but as we pass from the 19th century of steam into the 20th century of electricity, it is a necessity of life also for the body and mind, for the home and the republic. We may now say to the Sabbath, as was said to Esther, "Thou hast come to the kingdom for such a time as this."

THE SABBATH CONSTITUTIONAL. (611)

The Decalogue, of which the Sabbath is one-third—surely not given space out of proportion to its importance, since God wrote it—is not a Jewish statute, but a part of the world's constitution. The Ten Commandments differ from the Jewish laws with which they are found as the Constitution of the United States differs from the statutes of the Ohio Legislature. The Decalogue was written on stone, but first of all it was written in the nature of things. Murder was condemned in Cain and adultery was spurned by Joseph long before the Decalogue was codified by God at Sinai. Murder and adultery and idolatry are essentially wrong in all worlds. So must the setting apart of a day for rest and worship, which God put in the heart of the same code, be a necessity of the best life everywhere. It is constitutional, not only as a part of a universal body, but because it fits the constitution of man. There is no Saturday in the great constitutional law, but only the great principle that whole communities should rest regularly and together one day in seven. The particular day is a changeable statutory provision.

THE SABBATH A MOVABLE FEAST LIKE CHRISTMAS. (612)

The Sabbath is not the name of one particular day of the week, but like Christmas the name of a movable feast. As Christmas may come on Saturday in one year, and on Sunday in another, so the Sabbath came on Saturday for the Jews, but was shifted for many reasons to the next day for Christians, a change of day but not a change of the Decalogue, which requires only a regularly recurring seventh day of rest after six days of work, not specifying the seventh day of the week. A preacher in answering Seventh Day Adventists made two valid claims: First, God could not require as an essential to salvation anything that men can not do under all circumstances of life; second, while it would always be possible for a community to keep a seventh day regularly, it is conceivable that it might be impossible to know which day was Saturday in the regular calendar. For example two men are wrecked at sea, and after losing consciousness are washed on a savage island, where, after some days of fever, they recover, having meantime lost the run of days. Being Christian men, they feel called upon to preach to the idolatrous islanders about them. One of them, a Seventh Day Adventist, selects the Decalogue, partly because prevailing sins show the need of it, and partly because he is anxious to introduce them at once to what he regards as the true Sabbath. After preaching earnestly against idolatry, and more briefly against profanity, which is less prevalent in heathen than in so-called Christian lands, he eagerly takes up the Sabbath commandment, declaring it is just as wicked as to steal or kill to fail in keeping the Sabbath on the seventh day of the week. Suddenly he recalls that he has lost the run of days, and asks anxiously, "Can any one tell us when it will be Saturday? If we can't find an Almanac we are all lost." And it must be an inspired almanac with an unbroken apostolic succession of Saturdays since the world began. Almost such a case occurred in real life in Samoa. The first missionaries kept up the regular succession of days as at home, in going there, not knowing they should drop a day when they crossed the "Sunday line." A chaplain on a naval vessel arrived there later on what was Sunday on the ship, by corrected reckoning, then went ashore the next day, which was Sunday in the island, and held another service, and so in three weeks he had two Christmas days, two New Year's days and six Sundays.

SABBATHS IN CHRIST'S DAY. (613)

It is not fair to argue because the Decalogue does not specify one day as that on which the Sabbath shall be kept, that we can keep any day. We are challenged to show the act by which Christ changed the day. That is easily done. It was the "Act" by which Christ laid in the grave on Saturday morning, making it the darkest day of the week, and rose on the first day of the week, making it forever to his friends the brightest and best of days, the day that should inherit all that had belonged to the Sabbath.

As there are four fingers to my hand, there

were four Sabbaths in the time of Christ, only one of which continues for us, and we must not allow the enemies of the institution to confuse it with the others in their efforts to discredit it. We have no lot or part in the little finger Sabbath, the insectarian Pharasaic Sabbath, that ruled that to kill an insect on the Sabbath was hunting, and so a sin—filling the Bethesda pool of the Sabbath with the rubbish of such man-made rules, which Christ was called a Sabbath breaking for sweeping away. Nor have we any part in the Jewish ecclesiastical Sabbath, which placed the beginning of the Sabbath at sunset of Friday. Nor have we any part in the Jewish civil Sabbath with its fireless hearth and death penalty. But the Fourth Commandment Sabbath remains forever, not a word in it that is not appropriate wherever man is found.

THE LORD'S DAY. (614)

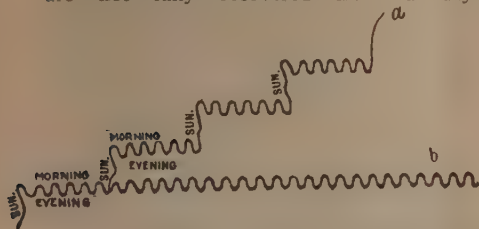
How do we know the finest facts of science, such as the rotundity of the earth, gravitation and the like? Not by sight but by means of the proven hypothesis. The hypothesis that the world is round and revolving fits all the facts such as seeing the rigging of a ship before the hull as it comes in from sea and the variations of a long pendulum in which we can almost see the globe revolve. By the proved hypothesis men are even hanged whose crime was seen by God alone because their guilt alone harmonizes with all the known facts and motives, the footprint here and bloody thumb spot there. By the same method we know that the Apostles gave to the first day of the week the first honors that have belonged to the seventh, finally (in Rev. 1:10) calling it "the Lord's Day," a new name which has been continuously given to the first day of the week in an unbroken series of documents since then. No other theory fits all the facts, such as that new name and Paul's repeated orders to churches to make their weekly offerings, which were a part of worship, on the first day of the week.

THE SABBATH FOUNDED ON SCIENCE AS WELL AS

SCRIPTURE. (615)

Dr. Haegler, of Basle, the foremost specialist, shows by an ingenious chart that the night's rest does not balance the day's work. A workman, for example, breathes thirty ounces of oxygen during Monday's work but uses thirty-one. At the close of the day he is one ounce short—has drawn one ounce out of the bank of his own body and is that much in debt to nature. He goes to sleep and breathes more oxygen than he uses, so that in the morning he has gotten back five-sixths of his lost ounce; but only five-sixths. The night's rest does not balance the day's work. On Sabbath morning he is six-sixths of an ounce in debt to nature, a whole ounce short, a whole day behind, so that he must rest a whole day to get a square ledger balance with nature. Thus week by week he is restored. (a) But if he neglects to take this weekly rest he "runs down" (b) and dies before his time. This conclusion of Dr. Haegler

is confirmed by Dr. Hodge of Clark University—not the theological Hodge, but the biological—who shows that the nerve cells are not fully recovered from a day's



wear by a night's rest; and that they must be recovered every few days, as often as once a week, or nervous exhaustion is invited; and further that they can not be restored by less than thirty to thirty-six hours continuous rest, which manifestly can be secured only by a rest day with the preceding and following night. Thus does the latest science, German and American, confirm the earliest Scripture. As a man might kill himself slowly by shooting one bird shot into himself each day, so one commits slow suicide who habitually violates the law of weekly rest.

THE CIVIL SABBATH. (616)

The Lord's Day and the Rest Day, the Christian Sabbath and the Civil Sabbath, are as distinct as my two hands that resemble and co-operate but are by no means the same. As this "Christian nation"—declared to be such by its Supreme Court—appoints a Thanksgiving Day but compels no one to go to church, so it recognizes the Sabbath as a Christian institution but compels no religious observance. Worship is not compelled but only cessation of work, that all may rest without loss. The nation has as much right to make a six day law as a ten hour law.

NECESSITY AND MERCY (617)

The only exceptions made in the Bible and in the civil law in the prohibition of work on the Sabbath is for works of necessity and mercy and private work—not traffic, by those who really keep another day. But how many absurd things are claimed to be "necessities!" The courts hold that necessity to make money is not the necessity excepted but only such operations as ordinary house-keeping, including hotels, that is what is necessary to life and comfort. Many a plea is no better than the boy caught by the minister digging worms on a Sabbath morning. "It is a work of necessity," said the boy, who had heard the excuses of his elders. "I was going a fishing" he added as he edged away, "and how could I fish without worms?" Many a plea of necessity more seriously made is not a whit more valid. Another Sunday fisher said to the minister who reproved him, "Before the fish begin to bite, I always whistle Sankey tunes," an excuse which is commended to the thoughtful consideration of those who run a money-making Sunday picnic on some camp grounds and try to sanctify it by songs and sermons.

PREACHER'S SCRAP BOOK.

Fourth of July and the Sabbath.

PERILOUS LIBERTY (619)

Jer. 34:17.

Most awful is the liberty of unrighteousness; who can express its fullness of woe! In the Castle of Chillon on the Lake of Geneva is a dungeon containing a well, at the bottom of which may be discerned the waters of the lake. That shaft is called the way of liberty. Tradition says that in the old days the perfidious jailer in the darkness of the dungeon would whisper to the prisoner, "Three steps and liberty," and the poor dupe hastily stepping forward fell down this shaft, thickly planted with knives and spikes, the mutilated bloody corpse dropping into the lake. This is precisely the liberty of sin. The dupe of temptation, taking a leap in the dark, is forthwith pierced with many sorrows, and sooner or later, mangled and bleeding, disappears in the gulf. There is a way that seemeth right unto a man, but the end thereof are the ways of death.

REVOLUTION JUSTIFIED. (620)

Deut. 9:4, 13, 14; Isa. 60:22; 66:8.

No one who has seen the lovely Bay of Naples can ever forget the magnificent stretch of waters, the twenty or thirty miles of memorable coast that girdle it, the vast city with its painted palaces, its domes and spires, Vesuvius with nodding plume of fire and vapor, and over all the sky blue as Aaron's mantle. Now, geologists declare that that lovely bay is really the crater of an extinct volcano. In primitive ages it was a vast and awful abyss of flame and fury, but the fires died down, the lava ceased to flow, the smoke rolled away, the glorious sea overflowed the crater, and now the lovely waters sleep and dream, reflecting the lights and colors of the sky. This world for ages has been a veritable mouth of hell, but as the years roll its fires slacken, its wrath abates, its darkness is less dense, its desolations and miseries come to an end, and truth and justice, mercy and kindness, law and liberty, are covering it as the great deep profound.

THE BIBLE IN OUR HISTORY. (621)

Deut. 6:6, 7; Jos. 1:7; Deut. 4:6.

"If a sparrow cannot fall to the ground without God's notice, is it probable that an empire can rise without His aid?" asks Benjamin Franklin. "Stand still and see the salvation of God"—such was the telegram flashed by President Lincoln on one memorable occasion. And when Lincoln had fallen; when the population of New York was wild with passionate excitement; when, like a spark falling on gunpowder, a single wrong word might have launched a terrible

multitude into conflagration and massacre, Garfield appeared at the window shaking a white flag, and when he had hushed the multitude into breathless silence, what did he say? He said: "Fellow citizens, clouds and darkness are round about Him; righteousness and judgment are the habitation of His seat." "That book, sir," said President Andrew Jackson, pointing to the family Bible, as he lay upon his death bed, "is the rock on which our Republic rests." The first words ever flashed along an electric wire in America were the words, "What hath God wrought!" And when man's science had subdued the forces of lightning and ocean, and the electric cable first flashed its flaming message of love and hope "through the oozy dungeons of the rayless deep," almost the first words flashed from hemisphere to hemisphere were the divine message of Christmas, "Glory to God in the highest, and on earth peace, goodwill toward men."

NATIONAL INDEBTEDNESS. (622)

1 Kings 10: 22; Rom. 1: 14.

History shows the solidarity of the race and how wonderfully any one people is enriched by the contributions of the others. In our gardens are the flowers and fruits of all climates. The pear, the peach, the apricot, came from Asia; the jessamine from India; the lily and tulip from the Levant; the tube rose from Java; the carnation and pink from Italy; the dahlia from the tableland of Mexico; the heliotrope from Peru; the fuchsia from Chili; shrubs from Japan; blooms from Siberia; flowers from the "bush" of the Cape of Good Hope; from the forests of Brazil; and from the "scrub" of Australia. And this is only a parable of the fact that other nations have contributed in a thousand ways to make us what we are. The Italians and French taught us silk-weaving. The Venetians showed us how to make glass. A German erected our first paper mill. A Dutchman began our potteries. The Genoese taught us how to build ships. And so history reveals that through successive generations the several nations have enriched each other in art, industry, literature, jurisprudence, language, philosophy, government and religion.

TRUE LIBERTY. (623)

Isa. 61: 1; John 8: 32, 36.

There is no ideal more grand and inspiring than that of true freedom. But what is freedom? It is the correlative of order. It is the function of righteousness. Freedom is self reverence, self knowledge, self control.

"August obedience by the world denied
Is God's economy to make us free."

Liberty is not the liberty to do wrong unrebuked. It is not to do as we wish, but as we ought. It is not to follow the impulses of appetite, but to listen to the dictates of reason. It is not to rend, like the demon-

iac of Gadara, the beneficent features of just restraint, but to sit at the Lord's feet, clothed and in our right mind. To be free, for instance, is not synonymous with infinite facilities for drunkenness, or robbery, or wrong. To be free, as Milton said, is the same thing as to be pious, to be temperate, and to be magnanimous.

"He is a freeman whom the truth makes free,

And all are slaves besides."

SELF-GOVERNMENT. (624)

Deut. 33: 29; Isa. 9: 6, 7; Jer. 34: 15.

Jesus Christ not only prophesied democracy, but laid the foundations and furnished the inspiration essential for it. There is no other country that compares with America in its application of the principle of self-government: that is, trust to the conscience of men respecting the rights of their neighbors. I wonder if it will not surprise you, as it surprised me, to be told that the oldest legislative hall in the world is in the United States. The issue lies between the old House of Representatives hall in Washington and the state house of Representatives in Boston, the former first planned, the latter first completed. It is true that the older representative body is not in the United States; we borrowed from England's House of Commons our House of Representatives, but it is also true that not until after our House of Representatives became recognized as the supreme and final power in the land did the House of Commons become recognized as the supreme and final power in Great Britain. Self-government, trust in the reason and conscience of man, is a distinguishing characteristic of this nation.—Lyman Abbott.

AMERICA'S NEED. (625)

Deut. 6: 20, 21; 2 Sam. 7: 23; Prov. 14: 34.

America needs nothing more imperatively than a new and concentrated enthusiasm. If prophets be needed to stir up the monotony of wealth, and reawaken the people to the great ideals which are constantly fading out of their minds, in what directions could such prophets point which should give any grander aims than the achievements of the old eternal ideals? "That motionless shaft," said Daniel Webster, pointing to the pillar on Bunker Hill, "will be the most powerful of speakers. Its speech will be of civil and religious liberty. It will speak of patriotism and courage. It will speak of the moral improvement and elevation of mankind. Decrepit age leaning against its base, and ingenuous youth gathering round it, will speak to each other of the glorious events with which it is connected, and exclaim, 'Thank God! I also am an American.'" But that depends. The boast of ancestral excellence is worse than unavailing if it be used by the lips of degenerate descendants. Vast is the work before America, and if in her the nations of the world are to be blessed, that work will need all her seriousness and all her energy.—Dean Farrar.

"O GOD, GIVE US MEN." (626)

1 Chron. 12: 32; Isa. 46: 8; 1 Tim. 2: 2.

"Governments, religion, property, books," said Humboldt, "are nothing but the scaffolding to build a man. Earth holds up to her Master no fruit but the finished man." "Mankind," said Kossuth, "has but a single object—mankind itself; and that object has but a single instrument—mankind again." "Men," said Pericles, "are a city, and not walls." The prayer of every great community should ever be "O God, give us men." "What constitutes a state?" asks William Jones in his ode in imitation of Alcaeus.

"Not highraised battlement or labored mound,
Thick walls or moated gate;
Not cities proud, with spires and turrets crowned;

Not bays and broad armed ports,
Where, laughing at the storm, rich navies ride;

Not starred and spangled courts.
No? Men—high minded men;
Men who their duties know,
And know their rights, and knowing, dare maintain;

Prevent the long aimed blow,
And crush the tyrant, while they rend the chain—

These constitute a state.
And sovereign law that, with collected will,
On crowns and globes elate
Sits empress, crowning good, repressing ill."

GREATNESS OF AMERICA. (627)

From Joseph Cook's Lecture.

Pardon me, gentlemen, if I ask you not to underrate America commercially. At your leisure in your libraries, will you cover the United States on the map (illustrating on Guyot's wall atlas hung on the platform), and then take up the screening object, and place it on the Roman Empire. Caesar's dominion will be more than hidden. Open your compasses until you touch on the one side Boston and on the other San Francisco, and you have separated them so widely that they cannot be put down anywhere within the bounds of Caesar's domain. The longest line that can be drawn inside the old Roman Empire will not reach from Boston to San Francisco. The Roman Eagles, when their wings were the strongest, never flew as far as from Plymouth Rock to the Golden Gate. The Roman Empire lay on the shoulders of the planet in shape like a boy's fish-reel, its four corners, London in England, Thebes in Egypt, the Straits of Gibraltar, and the frosty Caucasus. Open your compass until you touch on the one side London, and on the other Thebes, and you have not separated them as far as you must to span the green fields and steeped cities between the surf of the Bay of Fundy and the waterfalls of the Yosemite. Open them again until they touch Gibraltar on the one hand, and the Caucasian range on the other, and you have not separated them widely enough to touch on the one hand Florida reefs and on the other the

"Continuous woods

Where rolls the Oregon, and hears no sound
Save his own dashings."

Allow me to pluck up the territory of the American Union as Milton's angels did the hills of heaven; and employ the mass as a pattern, and endeavor to cut from some other portion of the globe another piece like it. I place one corner of it upon London, and the other corner projects beyond Thebes in Egypt. I place a corner on the Caucasian range, and another corner just into the Atlantic Ocean beyond Gibraltar. This stretch of territory in the United States is all, or nearly all, good land; while the interior of the Roman Empire was composed of the sterile plain of the Mediterranean. Where else can you cut out of the globe a continuous empire equal to that which the United States occupy? Bigness is not greatness. Few Americans are of such cheap mood as to think that because we are to be the wealthiest, we are to be the happiest of all nations. Physical size, however, is opportunity, and opportunity occupied is greatness. A territory equal in size to ours (illustrating on the map) might be cut out of the tawny shoulders of Africa, but it would be principally composed of blistering sands. You might cut out of the mighty shoulders of Russia and Northern Asia, but it would be nearly all a stretch of sluggish streams locked in ice six months of the year, and fringed with stunted willows and birches. You might cut out of Western and Central Asia, but a great portion of it would consist of the rainless regions of Arabia and Persia. Endeavor to cut it from Southern Asia, and the Himalayas and the sterile stretches of Thibet are in the way. Cut from the Chinese side of Asia, and the northern portion of it would reach into the desolate Arctic plain. I thus show you by ocular demonstration that there is no place on the earth from which you could cut a continuous territory equal to that of the United States, unless it be in South America itself. There is a tract of fertile land so large that when we add it to the tract in North America we have no hesitation in agreeing with scholars that the larger number of the arable acres of the planet are on the American side of the globe.

Mr. Gladstone says that "the distinction between continuous empire, and empire severed and dispersed over sea, is vital." The American Union has a territory to be the base of the largest continuous empire ever established by man. For geographical reasons we cannot well avoid commercial pre-eminence in the world. I am proud of America because of her physical capacity; I am afraid of America for the same reason: and yet, for political and geographical reasons taken together, I had rather be an American today than a Roman under Caesar, or a Briton under Victoria.

Compared with the presidents of our future, and the prizes at their disposal, Caesar, Anthony, and Pepidus were schoolboys, playing with marbles. The most powerful inspirations to patriotism arise from the great scale of America; and from the same source will arise also gigantic temptations to greed and fraud. It is none too early for us to fasten attention upon the fact that the wealthiest of all nations will give enormous opportunity to capital.

PORTO RICAN PATRIOTISM. (628)

Prof. Martin G. Brumbaugh, former Commissioner of Education to the island, tells in the Congregational of the eagerness of the Porto Ricans to get an education and to become true Americans.

In the mountain district above Corozal, a boy was found in school wearing a peculiar shirt—at least four times his size. Upon inquiry, it was learned that the boy had only one shirt and that one was being washed. That the boy might not miss a day in school, his father gave the son his only shirt. The father that day, naked to the waist, carried a case of merchandise on his head over the mountains, under the palms, in a fierce tropic sun, a distance of twenty miles and return, that his boy might learn. And the father's shirt on his son's back bore the legend, "Pillsbury's XXX!"

At Juncos I saw a boy in school who was unusually self-conscious, and who, in moving about from class to seat, never turned his back to me. Inquiry of the teacher told the story. The boy was finally to pass to another room, and my teacher-friend's explanation led me to watch. As the boy passed out, I saw that all the shirt he had in this world was on the front of his body! Hiding the shame of his poverty, there he was in school; dressed only in a pair of tattered trousers and half a shirt, he was to me a genuine little patriot, pressing his face to the light and pushing his half-naked body forward in the movement for the uplift of himself and his beautiful island home.

THE ENEMY ADVANCES. (629)

At the battle of Gettysburg a general reported to Longstreet, the commanding officer, that he could not bring his men up again. Longstreet answered sarcastically, "Very well; never mind, then; just let them stay where they are; the enemy's going to advance, and that will spare you the trouble." In the same way, while we are delaying to take a stand against the enemy of our souls, he is steadily advancing upon us.

POLITICIANS AND STATESMEN. (630)

"Maw, what's de difference between er politician and er statesmen?"

"Well, honey, a mushroom's good, ain't it?"

"Yes, 'um."

"And a toadstool is pizen, ain't it?"

"Yes, 'um."

"And dey bof look alike?"

"Yes, 'um."

"Des same difference from a statesmen to a politician."—Brooklyn Life.

RAISINS FOR BULLETS. (631)

When preaching about the need of force and power in Christian work, Dr. Talmadge once illustrated the subject by relating the following incident.

When the Scotch Covenanters were at

one time in battle, their ammunition gave out, and they were waiting for bullets. They expected a barrel of bullets. A barrel came down, but it was the wrong one, sent by mistake. It was a barrel of raisins. They knocked out the head of the barrel with intense eagerness, and then sat down in defeat.

"O sirs," said Dr. Talmadge, "in the church of God at this day we want less confectionery and more of the strength and trust and power of the omnipotent gospel—we want bullets, not raisins."

GOD'S WORD AND OURS. (632)

A youth in New Hampshire, the son of a Methodist minister, left his father's house and went to live with an uncle. He forgot the God of his father and lived a careless life. One Sabbath morning he took his gun and started out to a neighboring mountain to spend the day in pleasure and sport. On his way he met a Christian woman going to church, who looked on him with feelings of pity and tender compassion. But she did not rebuke him in her own words, well knowing that one word from the Bible is worth a hundred words of man. She recited in his hearing the warning of the wise man: "Rejoice, O young man, in thy youth and let thy heart cheer thee in the days of thy youth and walk in the ways of thine heart and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment."

With this she went on her way. The young man also went his way, but not to shoot or to find pleasure. That word took hold upon his heart. He went out to the mountain and spent the day in prayerful reflection. The words of Solomon kept ringing in his ears, "God will bring thee into judgment." He left off sinning and gave his heart to God.

FOR CONSCIENCE SAKE. (633)

Mr. Stephen Girard, the infidel millionaire of Philadelphia, one Saturday bade his clerks come next day and unload a vessel which had just arrived. One young man stepped up to the desk and said, as he turned pale: "Mr. Girard, I cannot work tomorrow." "Well, sir, if you cannot do as I wish, we can separate." "I know that, sir," said the hero. "I also know that I have a widowed mother to care for, but I cannot work on Sunday." "Very well, sir," said the proprietor, "go to the cashier's desk and he will settle with you." For three weeks the young man tramped the streets of Philadelphia looking for work. One day a bank president asked Mr. Girard to name a suitable person for cashier of a new bank about to be started. After reflection, Mr. Girard named this young man. "But I thought you discharged him." "I did," was the answer, "because he would not work on Sunday; and the man who will lose his situation from principle is the man to whom you can intrust your money."

SUNDAY READING (634)

"Is this a good book to read today?"

The young girl who asked the question was away from home, and at home she was accustomed to make a distinction between Sunday and week-day books. Her hostess looked up smilingly at the book presented, gave a cursory glance, and said: "Why, yes, you dear little Puritan! anything on this table may be read on Sunday. There is nothing really bad in this house."

Agnes went away with the bright-looking volume in her hand, and seated herself in a window, overlooking a wide park. The story was entertaining; she read a few pages, but presently she rose quietly, replaced the book on the shelf whence it came, and went to her room.

Her hostess observed the action, but made no comment. Nevertheless, it touched a chord in her memory, for she, too, had been trained to keep Sunday sacred. Her husband laid aside his newspaper. He, too, felt uncomfortable. And a lad, Agnes's cousin, said, very decidedly:—

"Well, she don't play at being a Christian. She makes a business of it."—Sangster.

MR. EDISON AND SUNDAY WORK.

(635)

Until quite recently it was the practice of Mr. Edison, the world-famous electrician, to work in his laboratory on Sundays, owing to the fact that several of his inventions required immediate attention. But he has suspended that practice from a motive that would do credit to any father.

An interesting episode occurred in his laboratory one Sunday morning.

Mrs. Edison and little Theodore came down on their way to the Baptist Church at Llewellyn, N. J. Theodore went into the building with his father, and began his usual experiments.

"You musn't work on Sunday, Teddy," said Mr. Edison, addressing his son.

"You work on Sunday," was the lad's prompt response, as he poured a lot of green fluid out of a bottle into a tall jar. But he remembered that his mother had disapproved of his father's Sunday labors.

Mr. and Mrs. Edison looked at each other significantly. The father immediately left off his Sunday work.

SUCCESS AND THE FOURTH COMMANDMENT. (636)

Almost a century ago a boy went to the city of New York to carve out his own fortune. He had learned the printing trade in the country town in which he was brought up, and that knowledge was his only aid to fame and fortune, except a thorough training in a simple Christian home.

He found work in one of the largest offices in the city. One Saturday afternoon he was given a long "take" of copy which he could not possibly "set" without working on Sunday. He gave it a glance, and then said: "I will work on this till twelve o'clock tonight, and finish what I can; but I can not work to-morrow."

"Then you'll lose your place," said the foreman.

The boy took the copy to his employer, told him that he had been taught to reverence the Sabbath, and that he would resign his situation rather than violate his conscience. His employer could not but respect such a spirit, and he never again required him to work on Sunday.

That boy was John Harper, the principal founder of the publishing house of Harper Brothers, a house which has issued some of the best literature in the land, and exerted an influence felt throughout the world.—Sunday School Advocate.

Illustrative Extracts from "The Hand of God in American History."

BY ROBERT ELLIS THOMPSON, S. T. D.

(Note.—Published by T. Y. Crowell & Co., New York, N. Y., for \$1.50.)

LINCOLN'S SECOND INAUGURAL.

(637)

Lincoln's second inaugural, after his reelection to the presidency, showed by its contrast to the first—excellent as that was for its time and purpose—how much the man had grown in his sense of the presence of God's hand in the struggle for the preservation of American nationality. Its most memorable passage runs:

"The Almighty has his own purposes. 'Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh.' If we shall suppose that American slavery was one of those offences which in the providence of God must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to North and South this terrible war, as was due to those by whom the offence came, shall we

discern that there is any departure from those divine attributes which believers in the living God always ascribe to him? Fondly do we hope, devoutly do we pray, that this mighty scourge of war may pass away; yet if it is God's will that it continue until the wealth piled by bondsmen by two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid with another drawn with the sword, as was said three thousand years ago, so it must still be said, that 'the judgments of the Lord are true and righteous altogether.'

"With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive to finish the work we are in, to bind up the nation's wounds, to care for those who shall have borne the battle, and for his widow and orphans; to do that which may achieve and cherish a just and lasting peace among ourselves and with all Nations."

LOVE VERSUS WAR. (638)

Such a conflict might have ended in Southern independence, but for the spiritual forces which turned the scale. May we not apply to the whole conflict the language a Confederate soldier, who fought at Gettysburg, applies to the issue of that decisive battle?—

They fell who lifted up a hand
And bade the sun in heaven to stand;
They smote and fell, who set the bars
Against the progress of the stars,
And stayed the march of Mother-land.

They stood who saw the future come
On through the fight's delirium;
They smote and stood, who held the hope
Of nations on that slippery slope,
Amid the cheers of Christendom.

God lives! He forged the iron will
Which grasped and held that trembling hill;
God lives and reigns; he built and lent
Those heights for Freedom's battlement,
Where floats her flag in triumph still.

Fold up the banners, smelt the guns;
Love rules, her mightier purpose runs.
The mighty mother turns in tears
The record of her battle years,
Lamenting all her fallen sons.

AMERICA'S WEALTH. (639)

The war thus became the opening of a period of forty years of national growth in wealth and industrial power, with some sharp interruptions in 1873, 1883 and 1893-96. During those four decades the accumulated wealth of the people rose from \$14,183,000,000 to \$64,120,000,000; and the average of wealth per citizen from \$483 to \$856. This increase has naturally been attended by the creation of many great fortunes, especially through successful operations in railroading and commerce. But while "the rich have grown richer," it is not true that "the poor have grown poorer," for the increase of wealth has gone more to the poor than to the rich. The standard of living has risen rapidly for the laboring classes, the purchasing power of the wages in 1880 being about twice as great as that of the wages paid in 1860, and a similar increase, if not so great, having taken place since 1880. The savings accumulated in the savings banks are estimated as being as great as the capital invested in manufactures.

RIGHT AND WRONG RICHES. (640)

There is nothing wrong in a nation growing rich, nor in any man becoming more wealthy than his fellows. The conquest of nature, which is the process by which wealth is acquired for either man or community, is a duty enjoined upon mankind at the outset, when men were bidden to "increase and multiply and replenish the earth and subdue it." It is a divinely enjoined service to reduce the world's wilderness to order, and to make its resources for human support accessible to the race. It is no less a parable of that spiritual tillage and subjugation, by which "the wild-

erness and the solitary place" are made "glad" by the kingdom of the Messiah, and the evil growths in the human heart and in human society are brought under control and finally exterminated. It is only when man's selfishness leaves out of sight the service and the use of this great work, to put personal profit and advantage into the foremost place, that the harm of individual or collective wealth comes into play. Then the perennial good of human work gives place to the perennial evil of human greed, and men begin to think that life, after all that has been said to the contrary, does consist in the abundance of the things a man possesses, and not in the wholeness of his relations to his fellow-men.

GROWTH OF AMERICAN RIGHT- EOUSNESS. (641)

In a sense of our responsibility for our poorer neighbors the American people have made great advances in seventy years, and also in the humanity which treats want as a misfortune rather than a crime. Along with this there has been an equally marked advance in the honesty which stands by the pledged word of the merchant, and desires to give a just equivalent in every exchange. Seventy years ago the level of business morality was vastly lower than today, and the shameful rascalities of the era of land speculation under President Jackson excited nothing but amusement in others than their victims. In the previous century the loot of the pirate was sold in our cities without a question asked, and smuggling was a profession honorable enough for his future excellency, John Hancock. Peter Faneuil, the founder of "the Cradle of Liberty," was a slave trader. The mutual confidence on which modern business rests with so much safety, has been indeed "a plant of slow growth," and while mercantile morals are still capable of improvement, they have emerged from that chaotic condition which constitutes their first stage in newly developed countries.

BUSINESS VS. WAR. (642)

It also is true that the growth of American prosperity presents elements of almost romantic contrast, which, if not unknown, are not so usual elsewhere. Great fortunes have been built up through the audacity of beneficent enterprise, which has turned wasted resources to good account, or has cheapened and improved traditional processes in unforeseen ways. Regions considered hopelessly barren or moderately productive, have been found to contain the elements of utility of the highest value. Bold combinations, enabling a closer economy of production and distribution, have resulted in enriching the projector while benefiting the community. In the Old World romance associates itself with the military profession especially. In this more peaceful country, the qualities which go elsewhere to making good soldiers and winning military renown, have been directed to the conquest of nature and the victory over the obstacles which are encountered in turning a continental wilderness into a flourishing country.

RIGHTEOUS ENTERPRISE. (643)

Nor is the commercial temper, bred by constant contact with the life of business, one which is to be despised. Our Lord distinctly tells us that it is one which has its place and recognition in that divine kingdom, that new order of human society, which he proclaimed. In his parable of the Goodly Pearl and the Hid Treasure he sets the seal of his approval on that prompt recognition of ascertained values, and that equally prompt action on the recognition, which is the spirit of business. He thus anticipates Jonathan Edwards' definition of true religion—"the recognition of great things as great, and of small things as small, and the acting on that knowledge." In that statement the greatest of American thinkers foreshadowed the peculiar genius of his countrymen in matters pertaining both to this life and to that which is to come. They surpass all other peoples in their readiness to act out a conviction they have once reached, and in setting aside whatever of traditional or conventional stands in the way.

BIBLE A HAND-BOOK OF POLITICS. (644)

The story of a nation's life contained in the Old and New Testaments is not an exceptional or isolated instance of God's methods with the peoples of the earth. The conditions of national perpetuity and peace, which were put before the Jews in their Law and their Prophets, are those which exist for every other people to the end of time. The sins are those which must involve the ruin of any people, whatever may be the shape ruin will take for them. The Bible is the hand-book of politics, as well as of theology and ethics, for those who take it in the spirit in which it was written.

OUR DUTY TO CUBA. (645)

The war with Spain, in the summer of 1899, came as an interruption to a process of peaceful development, and was something of a surprise to those who had cast the horoscope of the American republic. A few years before a Methodist bishop had said to an assembly of Englishmen, "Come to America if you leave your own country, for you come to a country which will not have another war for a hundred years!" While prophets are always safe in predictions which deal with eternal principles, mere predictors are liable to mistake.

The strength of popular feeling moving toward war in a democratic country can be checked by constitutional restrictions, and it has been so in our own country in many instances; but in some cases it both defies restriction and mocks at prediction. This it did in 1899, when the situation of affairs in Cuba was known to the American people. It was felt by the common man that we owed to these, our next neighbors to the southward, protection such as England in the sixteenth century extended to the Protestants of France and the Nether-

lands, against a government which practically sought their extermination as the means of perpetuating its own power. It was felt also that the Monroe Doctrine of 1823, although not directly applicable to the Cuban situation, had as a necessary corollary that we were the power most responsible for the condition of affairs throughout the continent. It would be absurd to assert our right to preserve the territories of American countries from European aggression, while we stood by and witnessed the slaughter of an American people claiming their liberty.

AMERICA AND THE WHITE MAN'S BURDEN. (646)

It is asserted that our former career as a nation was narrow and selfish, in that we were taking no part in the great labor of civilizing the weaker and less advanced peoples. "The White Man's Burden," we are told, has lain upon other shoulders than ours, and we are invited to unite in the great undertaking of "civilizing" the uncivilized peoples by imposing upon them our ideas and our methods of life.

This statement is libellous as regards the previous history of America, which has done as much for the advance of civilization as any country in the world. Americans have reclaimed a continent for the service of mankind, feeding millions of the Old World from the overplus they have created in the New. By the audacity of their ingenuity they have lightened the burden of human toil round the world, and have made possible a higher standard of living to poorer classes everywhere. They have set an example of orderly self-government, and of severe honesty in the discharge of public obligations, which has refuted the preten-

Continued on Page 626.

The Ministers Casualty Union.

Pay \$25.00 per week for disabling accidents, also specific amounts for acute diseases. The Union insures ministers only. Over \$3,000 paid to sick and disabled ministers during the past two years. The total cost for the year 1902 was but \$5.00 per member. Same insurance in regular accident companies would cost from \$20 to \$25.

It is practically certain that the clergymen of the country will seek the protection of this Union as soon as they learn of the excellent work it is doing. A model of Christian co-operation. For particulars send postal card to the Ministers Casualty Union, 416 Andrus Bldg., Minneapolis, Minn.

It now seems quite certain that one of the three passages to Palestine and return will go to a pastor in an eastern state, on a small salary, with not many acquaintances. He simply kept at it. Hundreds of Anecdotes readers could surpass him in the race if they tried. Ask for coupons and commence now. See page 631.

THE HOMILETIC YEAR—JULY.

BY G. B. F. HALLOCK, D. D.

Independence Day. The Sabbath. Vacation.

INDEPENDENCE DAY.

Independence Day, the Fourth of July, is observed in every State of the Union and the District of Columbia as our one great distinctive national holiday. And this is as it should be; for the event which it celebrates is beyond question the most important in the history of the United States.

God's Place for a Righteous Nation: "Open ye the gates that the righteous nation, which keepeth the truth, may enter in."—Isa. 26: 2.

I. There is such a thing as national righteousness. Gladstone held rightly that international conduct was subject to the same law of right as the conduct between individuals. McKinley held the same view as to our duty to Cuba. And national righteousness is a matter not merely between different nations, but of the public conduct, legislation, and administration of any nation. A nation may keep faith or break faith with other nations or with its own best traditions.

II. God has a use for national righteousness in our day. His providence brings nations together and weak nations feel the strong touch of power, and poor nations of wealth, and ignorant nations of intelligence, and their lower moral standards feel the touch of those that are higher.

III. This contact of righteousness has long been known in missionary work; but we have come to the time of "the open door," when commercial contact is largely free, and with it a contact of law. Civilized nations insist on exterritoriality in their intercourse with uncivilized or half-civilized peoples. And the guardianship which forbids the furnishing of the weaker with arms or strong liquors enters into treaties.—Author unknown.

Our National Inheritance of Godliness: "Our fathers trusted in thee."—Psalm 22: 5.

I. The fact of such an inheritance is beyond question. Despite the undoubted influence of the infidel philosophy of the eighteenth century upon several of our most prominent founders, notably upon such men as Paine, Franklin and Jefferson, there was, without doubt, a controlling spirit of devout faith from the colonial times to the formation of the constitution. The men named were reverent believers in God and his providence.

II. They felt, as we feel in reading their story, that they owed their success to God's guidance and blessing. Their success was remarkable—not explained to them or to us by anything short of the help of God.

III. The inference for us is direct both to (1) renewed and reverent study of the high aims they sought. Such study is the work of this day; and (2) devout methods in seeking those aims. Getting their line of thought we need to push on in the same direction.—Author unknown.

The Strength and Gladness of Ancestral Godliness: "Blessed be the Lord God of our fathers."—Ezra 7: 27.

I. This gives the best foundation for patriotic sentiment.

II. It gives strong assurance of continuing without decline.

III. It helps us to care chiefly for what is worthiest in us.

IV. It shows us by our own experience the strength of national uprightness.

V. It gives us a national prosperity that has no need to decline.—Author unknown.

The Duties of an American Citizen: "The lines have fallen unto me in pleasant places; yea, I have a goodly heritage."—Ps. 16: 6.

I. It is the duty of an American citizen to love his country. Christ was a patriot; his was a mission to his own nation, and any religion which has not in it the elements of true patriotism is foreign to the religion of Christ.

II. It is the duty of an American citizen to reverence the law of his land. Laws are necessary. They promote the well being of the people. The Christian citizen should know the laws, reverence them, obey them. If the laws are bad he may labor to change them; but true reverence for law should be one of the predominant traits of his character.

III. It is the duty of an American citizen to treat with respect those who are in office. It is written, "Thou shalt not speak evil of the rulers of my people." The speaking evil of those in authority is one of the most common sins of the American people. It is both a sin and a mistake. It is something all Christians should discountenance and discourage by word and example.

IV. It is the duty of an American citizen to exercise the elective franchise according to the best light and judgment he has. It is one of the charges of Mr. Kidd, in his stimulating work, "Social Evolution," against Americans, that they lack civic self-sacrifice. He says that they prefer self and party to town or city, state or nation. Some prefer self to the extent that they do not even take the trouble to vote at all. It is the citizen's duty to vote, and to vote intelligently and honestly. Those who stand aloof because of the bad repute of politics only help to make the matter worse.

V. It is the duty of an American citizen to aid in the general diffusion of sound knowledge throughout the land. A republic cannot exist where the people are ignorant. The ignorant cannot understand their duties and rights as citizens. In America the people are the rulers. We are all kings. It is our duty to be intelligent and to promote intelligence throughout the whole land. That means among foreigners who come, in the slums of our cities, in the frontier regions of our country, among white and black, red and yellow, and people of all conditions.

VI. It is the duty of an American citizen to do all in his power to elevate the moral character of the people. The heart as well as the head needs cultivation. "Righteousness exalteth a nation." The holders of the destiny of a nation like ours should be moral as well as intelligent. They should be Christian.

During perilous times in ancient Rome there were two aspirants for the throne, Constantine, a professed Christian, and Maxentius, a fierce, fanatical pagan. The conflict seemed to be between Christianity and paganism, between Christ and the devil. Constantine relates that about noon, when in prayer, on his march, a flaming cross appeared in the sky, with the words, "In This Conquer." He thenceforth displayed the standard of the cross in his army and fought in the name of Christ, and was victorious. So, too, our beloved nation must exalt the cross, must resist evil and cleave to the good, in the name of Christ. In his name we shall conquer and reach the highest and holiest destiny. It is the duty of an American citizen to recognize the God of nations, who has given us our "goodly heritage," and to exalt the banner of true Christianity.—G. B. F. H.

The True Strength of a Nation: "Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord."—Zech. 8: 22.

History seems to be little else than the record of the rise, the decline, and the ruin of nations. Is it not, therefore, bold optimism to affirm that our blessed land will prove an exception to the law of six thousand years? Are there not forces at work, even now, which threaten to rend our country asunder? If we turn the pages that record the story of the nations, it will not be difficult to discover the cause of their downfall, and to gain some trustworthy indications as to the nature of the answer to our inquiries.

I. The banquet hall of Belshazzar was behind impregnable walls and colossal gates. No foe without could capture Babylon. But revel and debauch in a single night sapped the walls and swung the gates, and Babylon fell by its own hand. The intellectual life and light of Athens, the firmness and simplicity of Sparta, went down beneath the surges of the sea of personal corruption. Rome, dazzled by her conquered wealth, forgot firmness and justice, and succumbed to an unparalleled era of revolting vice. The French nobility revelled in the selfish indulgence of power and riches, and then reaped the whirlwind of the revolution of 1789.

II. These instances from history are proof paramount of the truth of what the poet sings, that by the soul only shall the nations be great and free. The real source of a nation's greatness is in the individual. It is the political unit, the single citizen, that in the end proves to have moulded the character of his times, and decided the destiny of his nation. But when we look for the fountain of this power in the man, we find it not in his physical nature, not in his mental powers, but in that part of his being which rises above the majestical sweep of physical laws; we find it in the

soul life, and we also find that the degree of development of the life in the spirit is the exact measure of a nation's security and strength.

III. Were the question asked, what has been the chief influence giving character and greatness to this nation, there leap to our lips the name of the Pilgrim Fathers and the Puritans of New England. In the days of 1776, when men's souls were tried by fire, and baptized in blood, the success of the American revolution was due not simply to courage, energy and endurance, but to a force and fibre of character. A characteristic picture of the times is afforded by Washington, praying in the midst of his soldiers and staff for the favor and assistance of Almighty God. That almost unparalleled instance of faith and devotion has at every moral crisis of our history remained a symbol of what must always be the true greatness of our country, and of what constitutes a state.

IV. We are, however, under the necessity of turning away, for a moment, from this positive side of our subject, and of considering the material conditions that militate against the influence of those powers that make for moral well-being, and the supremacy of the soul-element in the life of the nation. It is a matter of universal acknowledgement, that in no land has there been so much as in ours to satisfy and prosper the material and secular nature; that the stupendous development of the sciences and arts during the last fifty years has paved the way for luxury and selfish indulgence; that with the increase of wealth the cry of the weak and needy for justice rings louder and louder in our ears; and in these circumstances the question arises, and it is one of immense and practical import, on which side of the balance are to be cast the strength and influence of our youth, "who own the coming years." Shall their part be merely to stamp their names on certain houses, sundry bales of merchandise, various bonds and stocks, to seek positions where they can use patronage and be the idol of a day; or to exercise their influence and employ their opportunities to help solve the problems of church and state, which are pressing in upon us with awful urgency; to strive, in their functions of citizenship, toward the realization of Gladstone's conception of the ideal but true government, "Making it hardest to do wrong, and easiest to do right;" to draw near the solution of the relation between capital and labor by practicing the Golden Rule; to assist in crushing out the curse of the liquor traffic, and to make the crying wrongs, ignorance, vices and avarice of the hour their own personal affairs?—Rev. S. H. Kimball.

Our Special National Good Fortune: "What one nation in the earth is like thy people, . . . whom God went to redeem for a people to himself?"—2 Sam. 7: 23.

I. It is our great good fortune that we have the richest and most beautiful land of all the nations on earth.

II. It is a great blessing that we have a people of mingled races, more capable than any other of the work of cultivating this land,

and digging out its treasures. We rejoice in American brawny strength.

III. It is a great thing that wide separations saved us from encroachment and invasion till we grew to mature national strength.

IV. It is a greater thing that we got from our fathers the spirit of intelligent, law-abiding freedom.

V. The greatest of our inherited blessings is the tradition of upright and devout character.

VI. This last and greatest inheritance enables us to hold and use all the rest.

VII. David's conception included some glimpse of the idea of devout succession and expansion.—Author unknown.

A Devout Conception of National History: "The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him a habitation; my father's God, and I will exalt him."—Ex. 15: 2.

I. Because so many of the influential fathers of the nation were God fearing men, we have a right to regard God as the guardian and helper of our national life and growth.

II. That our national struggles have been for the righteous is reason for feeling that God has been guiding our national growth.

III. That now we are able to defend weak nations from oppression, and to send the Gospel to ignorant nations, shows that God has been developing our strength for worthy and generous use.

IV. It is our plain duty to consider the best things in our national character and to magnify them; and to guard against those faults which candid judgment sees in us.—Author unknown.

National Growth: What is It? "Of the increase of his government and peace there shall be no end."—Isa. 9: 7.

I. No one doubts the persistence and growth and absolute triumph of good, or the Kingdom of God.

II. All this may be brought under the terms of the national government. God's increase and control and triumph are of the same sort as those things in a nation.

III. Then it is conceivable that a nation should grow just as God's Kingdom grows, i. e., by increasing respect for and intelligent loyalty to high and helpful principles. It may be that our nation has not grown in that way, but it may.

IV. Then it is our plain duty to make it grow in that way.

A book was once written defining the Kingdom of God as the equivalent of the government of the United States. This may not be exactly true, but it is surely our duty to make our national government as much like the Kingdom of God as may be, and to see to it that the lines of its growth and strength are in that direction.—Author unknown.

The Patriotic Inheritance Which We Hand Down: "One generation shall praise thy works to another, and shall declare thy mighty acts."—Psalm 145: 4.

In this annual festival we revive and teach

the patriotism which won our national independence.

I. We see that the earlier patriotism was thoroughly devout. The early leaders sought God's help, walked in his fear and hoped for success through his blessing. As the fathers speak to us today they speak of high hopes and devoted service to the country; but they speak as plainly of devout hopes and prayerful patriotism.

II. We recognize our own need of high and devout manliness. We cannot enter into the strength and success of the fathers, except as we enter into their devout spirit. That was the key of their high courage and resolve, and we can celebrate our national day rightly only as we enter into their idea of courage and upright manliness.

III. So, as we try to teach our children true patriotism, we must teach them the essential idea of it which has come down to us; we must show them God's hand in our history; his help to the fathers in winning an independence; to their children in holding the Union unbroken; and now in a righteous expansion, in which national justice and charity stand higher than pride or commercial greed.—Author unknown.

The Dying Nations: "The nation that will not serve thee shall perish."—Isa. 60: 3.

I. Nations are like plants in a garden; their place cannot be spared to them unless they are of use; and the world's history is the record of their removal as they cease to be of use in the outward development of humanity.

II. The progress of humanity is represented in the Bible by the phrase "The Kingdom of God." Jewish narrowness identified God's Kingdom with their own national organization, and their nation was made a representative and illustration of it; but the prophets clearly distinguished between the earthly Israel and the spiritual, and texts like ours look beyond and within the Jewish kingdom for the true Israel of God's promise.

III. Our grand young nation has some of the qualities of the Kingdom of God, but needs to see that it is really under trial as other nations, and is to live or die according to its conformity to the idea of national worthiness and service of humanity which is held before it.

IV. The power of a nation, as of an individual, to choose right or wrong, and its judgment and life or death in consequence, are hard to discern, and still harder to control; but there is no doubt of the fact, and it calls solemnly for our utmost effort and our most devout prayer.—Author unknown.

Substantial National Growth: "A little one shall become a thousand, and a small one a strong nation; I, the Lord, will hasten it in his time."—Isa. 60: 22.

I. Every true American must exult in the marvelous growth of our nation. The other day we were greatest in the comparative speed of our national growth and its promise for the future. Today we are greatest, just as we stand: broadest acres, fullest population, most abounding wealth; power displayed outwardly,

chiefly in commerce, but ready at a day's warning to become mighty fleets and armies.

II. There is no progress of commerce, or inventive skill or military strength that surpass the vision of the old-time prophets as to the progress of the Kingdom of God. No eloquent words of scientific achievement or commercial multiplication outrun the thousand per cent. of the ancient prophets.

III. It is the man that discerns the walking of God among men who sees the life and growth of communities and nations. The moral and religious outlook is the outlook of national expansion and strength.

IV. It is what we might call the missionary outlook that takes in the international prospect of progress and greatness and true prosperity. As the nations come to God they enter into their birthright from him, which is their true place and power.—Author unknown.

"A Loyal Preacher Rebukes a King," see Current Anecdotes, vol. 3, p. 465.

"Conquered with the Cross," see Current Anecdotes, vol. 3, p. 465.

"Twin Foes of the Republic," see Current Anecdotes, vol. 3, p. 465.

"The Peril of Mormonism," see Current Anecdotes, vol. 3, p. 465.

"Fool and Master," see Current Anecdotes, vol. 3, p. 466.

"America a World Power," see Current Anecdotes, vol. 3, p. 466.

"The Old Flag Precious," see Current Anecdotes, vol. 3, p. 466.

"Cross and Flag," see Current Anecdotes, vol. 3, p. 467.

"Foes of Christianity," see Current Anecdotes, vol. 3, p. 467.

"Pure Patriotism," see Current Anecdotes, vol. 3, p. 467.

"Go Forward," see Current Anecdotes, vol. 3, p. 467.

Selection of Patriotic Poetry, see Current Anecdotes, vol. 3, p. 468.

Excellent Collection of Illustrations, see Current Anecdotes, vol. 2, p. 450.

TEXTS AND THEMES.

An Absorbing Patriotism: "Why is thy countenance sad, seeing that thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, and said, Let the king live forever: why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth waste, and the gates thereof are consumed with fire?"—Neh. 2: 2, 3.

An Appeal to Patriotism: "Be ye not afraid of them: remember the Lord, and fight for your brethren, your sons, and your daughters, your wives, and your houses."—Neh. 4: 14.

Rejoicing in the Nation's Welfare: "That day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off."—Neh. 12: 43.

The People's Interest First: "Now that which was prepared for me daily was one ox and six choice sheep; also fowls, and once in ten days store of all sorts of wine: yet for all

this required not I the bread of the governor, because the bondage was heavy upon this people."—Neh. 5: 18.

Self-Sacrificing Patriotism: "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written."—Ex. 32: 32, 33.

Religion and Patriotism: "I and my brethren have not eaten the bread of the governor. But the former governors were chargeable unto the people, and had taken of them bread and wine, besides forty shekles of silver; yea, even their servants bare rule over the people; but so did not I, because of the fear of God."—Neh. 5: 14, 15.

ILLUSTRATIONS.

Follow the Flag: A poor soldier came down from Indiana to West Virginia in the early part of the war, and, alas! too soon lay bleeding at the root of a tree in the midst of the battle. His comrade bowed over him to give him a drink from his canteen. He pronounced the name of mother and of Jesus with fast-failing breath, and when a squadron of cavalry dashed past, bearing the dear old banner, pushed his comrades away, faintly saying, "Follow that flag!" choosing to die alone, that it might not fall. Heroic boy! well did he illustrate the spirit which animated that host, a million strong, which saved the nation.—C. D. Ross.

Patriotism: "O Lord, save my bleeding country!" were the last words of Hampden, who was wounded in a fight at the beginning of the Civil War.

Examples of Patriotism: An old man visited the army to see his two sons, and found them both wounded. Sitting between the maimed soldiers, he was asked if he regretted the sacrifice. "No!" exclaimed he earnestly: "if I had twenty sons, I would give them all to save this Union." A minister, dressing the wounds of a soldier, found that he had been shot through the eye and the bridge of the nose, and that his sight was entirely gone. "Poor fellow!" said he, "this is hard." "Yes, it is hard; but I would go through it again for my country," replied the sightless hero. Mrs. Ellet, of Philadelphia, who had given two sons (Com. Ellet of the Ram fleet, and Brig.-Gen. Ellet of the Marine Brigade) and four grandsons for the country, said, when the body of one of her grandsons was brought home, "I do not regret the gift to my country. If I had more sons I would give them all, for the country must be preserved; and, if I were younger, I would go myself and fight to the last."

A Determined Patriotism: A rumor arose that an English fleet was approaching for the subjugation of the colonies. The patriot leaders held a council, and it was determined that Jamestown should be burned. Accordingly in the dusk of the evening the torch was applied, and the only town in Virginia laid in ashes. The leading men set the example by throwing brands into their own houses; others caught the spirit of sacrifice; the flames shot

up through the shadows of night; and Governor Berkeley and his followers, on board a fleet twenty miles down the river, had tolerably fair warning that the capital of Virginia could not be used for the purposes of despotism.—Ridpath's U. S., ch. 12, p. 121.

Roman Patriotism: A great chasm opened in the Roman Forum, which the soothsayers said could not be filled but by that which was most valuable to the State. Marcus Curtius, an eminent soldier, mounted his war-horse, and, full-armed, rode into the gulf, a noble sacrifice for his country.

Patriotism a Duty: The discipline of the Lacedaemonians continued after they were arrived at years of maturity, for no man was at liberty to live as he pleased, the city being like one great camp, where all had their stated allowance, and knew their public charge, each man concluding that he was born not for himself, but for his country. Hence if they had no particular orders, they employed themselves in inspecting the boys and teaching them something useful, or of learning of those that were older than themselves.—Plutarch.

Sacrifices of Patriotism: As Farragut swept up the Mississippi, past Vicksburg batteries, Lieut. Cummings had a leg shot away. Refusing to go below, he shouted to his brave tars, "Get the ship by the batteries, get the ship by, boys, and they may have the other leg." A company of soldiers defending Rodman's Point were overpowered by the enemy and took possession of a scow, in which to cross Tar River. When loaded, it stuck fast in the mud. Exposure was certain death. Several soldiers were about to spring out from the sheltering sides to push it off, when a large negro said, "You keep still, and save your life. I can't fight: I can push off the boat. If they kill me, it is nothing. You are soldiers, and they need you to fight." He leaped overboard, pushing the boat into the stream, and sprang back pierced by seven bullets, a sacrifice to patriotism.

The Public Patriotism of the Spartans: Lycurgus taught his citizens to think nothing more disagreeable than to live by (or for) themselves. Like bees, they acted with one impulse for the public good, and always assembled about their prince. They were possessed with a thirst of honor and enthusiasm bordering upon insanity, and had not a wish but for their country. These sentiments are confirmed by some of their aphorisms. When Paedaretus lost his election for one of the three hundred, he went away rejoicing that there were three hundred better men than himself found in the city. Pisistratides going with some others, ambassador to the King of Persia's lieutenants, was asked whether they came with a public commission or on their own account, to which he answered, "If successful, for the public; if unsuccessful, for ourselves."—Plutarch's Lycurgus.

Universality of Patriotism: A French writer informs us, that a native of one of the Asiatic Isles, amid the splendors of Paris, beholding a banana-tree in the Garden of Plants, bathed it with tears, and seemed for a moment to be transported to his own land. The Ethiopian imagines that God made his sands and deserts,

while angels only were employed in forming the rest of the world. The Maltese, isolated on a rock, distinguish their island by the appellation of "The Flower of the World." The Japanese have such an affection for the place of their nativity, that no advantages can induce them, particularly the agricultural tribes, to quit the tombs of their fathers. The Norwegians, proud of their barren summit, inscribe upon their rix dollars, "Spirit, loyalty, valor, and whatever is honorable, let the world learn among the rocks of Norway." The Esquimaux are no less attached to their frigid zone, esteeming the luxuries of blubber-oil for food, and an ice cabin for habitation, above all the refinements of other countries.

A Woman's Patriotism: "Captain Molly." She was the (Irish) wife of a matross in Proctor's artillery. At one of the guns six men had been killed or wounded. It was deemed an unlucky gun, and murmurs arose that it should be abandoned. At this juncture, while Captain Molly was serving some water for the refreshment of the men, her husband received a shot in the head and fell lifeless under the wheels of the piece. The heroine threw down the pail of water, and crying to her dead consort, "Lie there, my darling, while I revenge ye," grasped the ramrod the lifeless hand had just relinquished, sent home the charge, and called to the matrosses to prime and fire. She kept to her post till night closed the action.—Curtis' Washington, vol. 1, ch. 5.

A Woman's Patriotism: Lydia Darrah. After the battle of Germantown, Washington took up his headquarters at Whitemarsh, twelve miles from Philadelphia. Winter was approaching, and the patriots began to suffer for food and clothing. Howe, knowing the distressed condition of the Americans, determined to surprise their camp. On the evening of the 2nd of December he held a council of war, and it was decided to march against Washington the following night. But Lydia Darrah, at whose house the council was held, overheard the plan of the enemies of her country. On the following morning she obtained a passport from Lord Howe, left the city on the pretence of going to mill, rode rapidly to the American lines, and sent information of the impending attack to Washington.—Ridpath's U. S., ch. 40, p. 327.

National Strength Dependent on Individual Character: Martin Luther once said: "The prosperity of a country depends, not on the abundance of the revenues, nor on the strength of its fortifications, nor on the beauty of its public buildings; but it consists in the number of its cultivated citizens, its men of enlightenment, education and character. Here are to be found its true interests, its chief strength, its real power."

Colbert told Louis XIV that, "the greatness of a country does not depend upon the extent of its territory, but upon the character of its people."

Epictetus struck at the root of Athens' troubles when he scathingly said: "You Athenians will confer the greatest benefit on your city, not by raising the roofs of your dwellings, but by exalting the souls of your

fellow-citizens; for it is better that great souls should live in small habitations, than that abject slaves should burrow in great houses."

The most dangerous weakness of the State is the weakness of her individual citizens.

The Walls of Sparta: A king from Asia Minor was one time visiting a king of Sparta. In Asia, in the early days of the world, all cities were walled, as a defence against enemies. When this king came to Sparta and discovered the absence of walls, he was astonished, and asked the king of Sparta, "Where are the walls of your cities?" The Spartan king answered, "I will show you tomorrow." The next day he ordered the armies of Sparta to pass before his guest in review. As these proud freemen of a semi-constitutional kingdom marched by, the king, touching his visitor on the shoulder, and pointing with pride to his soldiers, said, "There go the walls of Sparta." That is the key-note of city building, of county, of state, and of government building.—John B. Finch.

Christianity in Politics: After 1920 the big cities of America will contain the larger part of the population. If they are corrupt will not the country be doomed? Lord Macaulay told us that Huns and Vandals would ruin this country as they did Rome. Only, he said, that our barbarians would come from our midst. We said he was unduly frightened. Of what were you frightened in that Pittsburg strike? Of what in the railroad trouble of last summer? Benton said to Sumner, when the latter was going to congress: "Young man, nothing important will happen in your day. It has all happened." We know what happened. In twenty years I predict that something important will happen again.

If church members would stand shoulder to shoulder, don't you think they could stand against the liquor traffic and its comrade iniquities? There is more money behind the church than behind the liquor traffic. Only 12,000,000 votes in our elections. Five millions are church members. Three millions more sympathize with them. It is your fault if laws are trampled on.

I am for the municipal suffrage for women. Their vote would be a bullet to the liquor interests. Liquor dealers should not be tolerated by the votes of Christian citizens. Jean Jacques Rousseau said that if the Bible could be crystallized into a life the world would be better. The only safe democracy is a theocracy. Be Christians yourself from center to circumference, and politics will purify themselves.—Joseph Cook.

The Righteous Saving the Country: The one deadly enemy to a country is unrighteousness. The ancient civilizations have perished by this poison. Greece and Rome did not fall till they were permeated with unrighteousness. And if ever Macaulay's vision of "some traveller from New Zealand" who "shall, in the midst of a vast solitude, stand on a broken arch of London Bridge to sketch the ruins of St. Paul's, or on Brooklyn Bridge to sketch the ruin of New York," it will be because of unrighteousness alone. The righteous save

the city by the hope that the leaven of righteousness will permeate the whole people. I have heard that Robert Ingersoll said that if he had made the world, he would have made health catching and not disease. But it is true now that, in a wide view, health is more contagious than goodness, and has more power to change people than evil has. A few earnest, determined, righteous men can leaven the city. The way to save the country is by earnest prayer and the use of means. If the whole body of good people prayed as earnestly as Abraham for Sodom, we would not need to exclude foreigners, but to evangelize them; and we would break the power of intemperance as has been done by prayer and hard work on the part of a few in some of the cities of Massachusetts.—Author unknown.

Lessons of Independence Day: The day should be to us what the Passover is to the Jews, the time when the children should be taught that their race was set apart by God for a great and peculiar work. Teach the native-born child and the foreign child, the Indian and the Negro to have a saving sense of the dignity of their position, not as Irish-Americans, or German-Americans, blacks, reds, or whites, but Americans. Drive the idea into the child's brain; it matters not whether by windy orations, by tooting bands, or by torpedoes, so that it gets there and takes root for life.—Rebecca Harding Davis.

God the Author of Our National Life: God is the author of national life. He has created not only the individual, but the nation itself. He has determined the periods and places of nations, and their boundaries in time and space. This doctrine needs no defence. It comes with the authority of God's word.

Are we secure for all time to come? Our safety is not in the fact of Republican institutions nor in public intelligence, but in God, on the divine side; and on the human side awakened and purified conscience. On three points public conscience needs to be still more aroused. 1. To the evils of political corruption. 2. Of strong drink and rum rule. 3. A dull, formal, soulless Christianity.—Dr. Chesney.

The Individual's Obligation to His Country: There is a holy pride, which, as Christian citizens, we are bound to experience, not simply to preserve intact the bequest which has come to us from the past, but to pass it on, enlarged by fresh increments of beauty and wealth, so that fifty years hence to be an American shall not only mean all that it meant fifty or a hundred years ago, but mean all of that, with a tremendous access of meaning—Christian citizenship to be inlaid with more of individual personal kingliness. The appeal is to that in you which is best as Christians, best as men, best as lovers of mankind. God bless our future. God bless our state, and His Spirit reign in us—C. H. Parkhurst, D. D.

A FREE TRIP TO PALESTINE.

One of our three trips to Palestine may be easily secured. Send for coupons and particulars. See page 631.

THE SABBATH. ✓

Just as the summer opens is a good time to bring earnest messages to our people on the duty of setting a good example of Sabbath observance, and of using their influence as widely as possible toward preserving the sanctity of the day.

Lessons on the Sabbath: I. The origin of the Sabbath. (a) It is of God.—Gen. 2: 2, 3. Not man's law, but the Creator's, who knows best what man needs. (b) It was instituted at creation.—Gen. 2: 2, 3. Consequently was long before the Mosaic law and has to do with all men. (c) It was reaffirmed at Sinai.—Ex. 20: 8-11. Part of the decalogue, written by God's finger on the tables of stone.

II. The object of the Sabbath. Made for man.—Mark 2: 27. (a) His physical nature demands it. (b) His mental nature demands it. (c) His spiritual nature demands it.

III. The observance of the Sabbath. (a) The negative requirements. (1) No work to be done.—Ex. 20: 10. The ordinary daily toil to cease as far as possible. (2) No burdens to be carried.—Neh. 13: 19. (3) No buying and selling.—Neh. 10: 31. (4) No worldly pleasures to be indulged in.—Isa. 58: 13. (b) The positive requirements. 1. Keep it holy.—Ex. 20: 8. (1) By prayer. (2) By reading God's Word. (3) By attendance upon religious services. See the custom of Jesus; for example.—Luke 4: 16. (4) By teaching others the Word of God.—Luke 4: 31. (5) By works of mercy.—Heb. 12: 11, 12; Luke 13: 16. 2. Keep others from working.—Ex. 20: 10. (1) Members of same household. (2) Strangers within thy gates.

IV. The importance of the Sabbath. (a) to the individual—self-protection demands its observance. (b) To the state—It is fundamental to our republican form of government. (c) To the Church—The Sabbath is the Church's great day for the proclamation of the Gospel and the instruction of men. (d) The curse of God rests upon its profanation.—Neh. 13: 18. (e) The blessing of God rests upon its observance.—Isa. 51: 2.—Rev. W. R. Worrall.

Observance of the Sabbath: Ex. 20: 20. It rests upon a divine command.

I. Historically. What divisions of time have the nations observed, and for what purposes?

II. Advantages. 1. Physically. Men need rest over and above what recurs nightly. It promotes cleanliness and health. With the Sabbath they will do more and better work. 2. Intellectually. It promotes thought by the instructions of its schools and pulpits. 3. Morally. It teaches men order and decency. 4. Religiously. It affords peculiar privileges for public worship, private devotion, and perpetuates religion throughout the world.

III. How shall it be kept? 1. As a day of rest. 2. In doing good by works of mercy and necessity. 3. Its hours consecrated to God and kept holy.

"O my God! I bless
Thy mercy, that with Sabbath peace hath filled
My chastened heart, and all its throbbings
stilled
To one deep calm of lowliest thankfulness."

Rev. Lewis O. Thompson.

The Keeping of the Sabbath: Neh. 13: 15-22.

I. The existence of a great evil—Vs. 15, 16. 1. One day in seven set apart for religious instruction and worship is a Divine institution.—Gen. 2: 3; Ex. 16: 22, 23; 20: 8-11; 31: 12-17; Mark 2: 27, 28. 2. The change of the day from the seventh to the first is no abrogation of its authority or obligation. Because (1) The legitimate use of the first day of the week has for its purpose the same end as the Mosaic Sabbath. (2) The sanction and moral elevation of the Christian Sabbath are higher than the Mosaic. a. The resurrection of Christ. b. The preaching "Christ and the resurrection." c. As much as Christianity is broader and redemption has richer displays of the Divine character than creation, by so much is the Christian Sabbath richer in moral and spiritual meaning than the Mosaic. 3. The desecration of the day set apart for the worship of God, either under the old or the new dispensation, originates in unholy rebellion against God. (1) Wine-treading on the Mosaic Sabbath in Judah. (2) Theater-going, so-called "sacred concerts," and trading in New York and elsewhere on the Christian Sabbath. 4. The same terrible consequences may be expected from the desecration of the Christian Sabbath as occurred in ancient days from the desecration of the Jewish Sabbath. (1) The worship of the true God lies at the foundation of individual and national morality. (2) Nine-tenths of our prison inmates are guilty of Sabbath desecration. (3) The first day of the week is set apart as our day for worship. (4) Why should it not be honored?

II. How this great evil was corrected.—Vs. 17-22. 1. This contending with the nobles of Judah on the part of Nehemiah evinced his zeal in the cause. (1) Legislators, municipal and state, must be convinced of the bearing of the Sabbath's observance on public morals. (2) Both reason and Scripture sanction earnest appeals for right laws for Sabbath observance, and for the enforcement of such laws. 2. Nehemiah thus contended for the good of the people.—V. 18.

1. The question which most vitally affects America's prosperity and liberty and morality is this: Shall our Christian Sabbath be maintained?

2. Every patriot, as well as every Christian, should arise and contend for this palladium of free institutions and national character.—Rev. D. C. Hughes.

Sabbath Appointed of God: The Governor Turnusrupis once asked Rabbi Akiba, "What is this day called the Sabbath more than any other day?" The Rabbi responded, "What art thou more than any other person?" "I am superior to others," he replied, "because the Emperor has appointed me governor over them." "Then," said Akiba, "the Lord our God, who is greater than your Em-

peror, has appointed the Sabbath-day to be holier than the other days."—Talmud.

Resurrection and the Sabbath: Mr. Philip Henry used to call the Lord's Day the queen of days, the pearl of the week, and observed it accordingly. His common salutation of his family or friends on the Lord's Day, in the morning, was that of the primitive Christians, "The Lord is risen; He is risen indeed;" making it his chief business on that day to celebrate the memory of Christ's resurrection; and he would say sometimes, "Every Lord's Day is a true Christian's Easter Day."—Whitecross.

Forgetfulness of Sabbath Claims: One Sunday afternoon a clergyman was returning home from church, which was at some little distance from his house, when a man in working clothes stopped him and said, "Beg pardon, sir, but have you seen my boy on the road?" "Was he driving a cart?" asked the clergyman. "Yes, sir." "And were there some hurdles and a pitchfork in the cart?" "Yes, that's it," said the man. "A little boy with a short memory?" continued the clergyman. The man stared and look surprised. "Well, I don't know that he is specially forgetful; but what made you think he had a short memory?" "I know he had, and more than that, I think he belongs to a family that have very short memories." The man showed his extreme surprise at this statement, and said, "What in the world makes you think so, sir?" The clergyman looked him full in the face, and replied with calm solemnity, "Because God has said, 'Remember the Sabbath-day to keep it holy,' and I think you have forgotten all about it."

The Habit of Non-Observance: A Syrian convert to Christianity was urged by his employer to work on Sunday, but he declined. "But," said the master, "does not your Bible say that 'if a man has an ox or an ass that falls into a pit on the Sabbath-day, he may pull him out?'" "Yes," answered the convert; "but if the ass has a habit of falling into the same pit every Sabbath-day, then the man should either fill up the pit or sell the ass."

VACATION TIME.

Danger of a Life Without Rest: "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. 4: 1.

I. Our danger of overwork is real; but in essence it is the danger of over-engrossment in things apart from God. We need him to walk with us daily to keep us sane.

II. Our vacation ought to lead us out into calm and restful thoughts of God. Many men make themselves and others miserable by foolish and undevout resistance of God. "O, rest in the Lord!"—Author unknown.

A Sea-Side Sermon: "An anchor of the soul."—Hebr. 6: 19.

This figure implies such truths as these:

I. Life is a sea. Paul had been much at sea, had lived in a sea-port, was a chained voyager over its waters in calm and storm. And so with vividness of thought he illustrates much about human life by analogies of sea-travel. There his use of the figure of an

anchor suggests the perils of the sea. An anchor serves for two sorts of peril. (1) Drift. There is danger of drifting on the sea of life, from routine, custom of society, currents of popular feeling, etc. (2) Storms. Blasts of temptation, physical infirmities, secular anxieties, family afflictions, these are all storms which drive upon a Christian and put him in peril.

II. The soul is a ship. (1) It is not a rock, as stories teach. (2) Nor is it a waif and straw upon the waters, as those who call man a creature of circumstance assert. (3) But a vessel, capable of progress, and under proper guidance, able to reach a right haven.

III. Hopes are anchors. (1) They are common. All ships or all souls have hopes. (2) They are manifold. Stone, iron, etc. So hopes of gain, or honor, or love, etc.

IV. Christian hope is the only sufficient anchor. (1) It is fixed on God through Christ. (2) It is fastened by the chains of faith and love that are vouchsafed through Christ.—Author unknown.

The Common Weariness: "Oh, that I had wings like a dove, for then would I fly away and be at rest; then would I wander far off and remain in the wilderness; I would hasten to escape from a windy storm and tempest."—Psalm 35: 6.

I. To most of us the summer vacation brings a happy interruption of regular and not unpleasant work. But to some this grateful change is a necessary relief from wearing care, if not a vital respite from burdens heavier than can be longer borne. There are trouble and weariness enough, and many hearts cry out for rest in the spirit of this psalm.

II. As the doves flock to the windows of their cotes when a sudden storm blackens the sky, so sad hearts fly to any refuge from their burden and sorrow. It is no mere migration to a gentler clime in the regular season, but a swift rush for shelter and safety.

III. Happy is he who has God for his refuge. Faith is better than the wings of a dove, and God is a shelter and refuge from every weariness and danger.—Author unknown.

Restfulness of a Thankful Spirit: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."—Psalm 116: 7.

As we enter upon a season of rest, much depends on the spirit with which we do it. This psalm urges us to enter upon it with the spirit of gratitude for what God has done for us. Thankfulness is a permanent blessing to one's life and character, but it is especially a help to make our vacation a good vacation. A thankful spirit is full of benefits, but among them specially is its restfulness.

I. The grateful spirit puts away enviousness, and all thoughts that harass and weary, and looks on the bright rather than on the dark side.

II. The grateful spirit opens itself to love. III. The grateful spirit does not grow weary in well doing, being sustained by the purpose of loving response to what God has done.

IV. The grateful spirit is right and reasonable. In fact there is enough in almost every life to call for grateful gladness.

V. Grateful recognition of God's redeeming grace strengthens our Christian faith, and so delivers us from fear and doubt.

VI. Our gratitude wisely connects all our blessings and hopes with that wonderful forgiving grace which has delivered us from our sins.—Author unknown.

Not Frittering Away Time (A Thought for Vacation): "For Paul has determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost."—Acts 20: 16.

"Because he would not spend the time in Asia"—that does not mean the continent of Asia; it means the Roman province of Asia, bordering the Mediterranean Sea. "Because he would not spend the time in Asia." That phrase "spend the time" is singularly significant. The original word means to rub things together to so make them dribble away by bits, and so to fritter them away. Because he would not fritter away time in Asia is then the real significance of the phrase. Time is the material out of which life is manufactured. You can only make the most of life as you use time—the raw material of life—to the best advantage. In all businesses the difference between success and failure consists in the wise and economic use of the special material with which the business has to do. No man can make the most of life who does not put his time in well—does not refuse to fritter it away. I ran against the great Napoleon's three great rules of warfare: First, avoid scattering attacks; second, always have a stronger force with which you attack than the force you attack; third, time is everything. I think the action of the apostle of which our Scripture tells is very suggestive as to the use of our precious time.

I. Have a distinct purpose. The apostle had such. He was bound to be in Jerusalem by the day of Pentecost, therefore he would not fritter away time in Asia. Nothing will so prevent the frittering away of time as a clear, strong, organizing purpose. (a) Have, then, a purpose for your life. Distinctly determine to be somewhat and to do somewhat. (b) Do not think you are frittering away your time by doing your daily duty—though it be the humblest—in the most thorough way. Duty reacts on and makes character.

"Not God himself can make best men
Without best men to help him!"

(c) Do not think you are frittering away time by giving some time, and daily to devotion.

II. In order to prevent the frittering of time along the way, put in the time. Miletus was the port of Ephesus. St. Paul could not stop at Ephesus, though there was a great church there, because stopping would interfere with his main purpose of getting to Jerusalem before Pentecost. But his vessel had to wait a little at Miletus. And, meantime, the apostle would put in the time to

best advantage by having the leaders of the Ephesian church come to see him at Miletus. So, along the way, St. Paul put in the time in such way that the time told.

The vacation season is just ahead. Apply this to vacations. Take a vacation, if you can get one. But instead of frittering vacation-time away, put it in to best advantage. Why should you simply idle it away? The best rest is change of attention. Birds, flowers, the flora and fauna of the sea—why should you not improve the vacation time by acquainting yourself with these by personal observation and investigation? How much richer you would be, after your vacation, in knowledge and in intelligent delight in the works of God thus. So your recreation shall be a re-creation. The value to a minister of a vacation thus spent is inestimable.

III. Prevent the frittering away of time by devoting your life to a noble purpose as St. Paul did. A man in Maine wrote 46,000 words upon an ordinary postal card; wrote the entire New Testament—about 181,000 words—upon four postal cards. What of it?—Wayland Hoyt, D. D.

Soul-Rest: "Ye shall find rest for your souls."—Matt. 11: 29.

Many of Christ's hearers were very weary with the work of poverty; but Christ understood that bodily rest is more a matter of the nerves than of the muscles, and nothing rests the body like a mind at peace. Real rest is more of the spirit than of the body.

I. Christ had soul-rest, as all could see. He could sleep on his pillow when the boat was tossed by the dangerous storm.

II. He freely offers this spirit to all who will receive it from him.

III. He shows how we may rest in God. God freely forgives and receives us, and we may have the quieting assurance that it is all well between us and God.

IV. Our wilfulness is weariness; and when at last we drop that we come into peace. The humble, trustful spirit which Christ shows commands "the peace of God."

V. It is possible to trust our cares to God, so that anxiety for them shall pass away wholly. This is the repose of faith.—Author unknown.

Rest only in God: "Unto whom I swear in my wrath, that they shall not enter into my rest."—Psalm 95: 11.

I. Heartfelt rest and peace can be only as we surrender ourselves to God. His favor is essential to peaceful and refreshing repose. Persons not very devout sleep better if they kneel and say their prayers before going to bed.

II. There is a heart conviction that God is the basis of our life, and we cannot rest securely or happily apart from him. "Thou hast made us for thyself," said Augustine, "and we rest not till we rest in thee."

III. Yet more do we want God for the future. We cannot look forward to any extended time apart from God with confidence or hope. Our expectation must be in him.—Author unknown.

CURRENT ANECDOTES

A paper furnishing illustrations and their morals for religious public speakers.

(Incorporating *Cut Gems*, Troy, N. Y.)

PUBLISHED BY

CURRENT ANECDOTES CO.

706-712 Caxton Bldg., Cleveland, Ohio.

SUBSCRIPTION: { In U. S., Canada and Mexico,
\$1.50 PER YEAR.

Foreign Subscriptions, 25c. extra, for postage.

[COPYRIGHTED 1903, BY F. M. BARTON.]

Entered at the Post Office at Cleveland, O., as second class matter.

Issued

JULY, 1903

Monthly

THE REVIVAL CAME.

The results of Dr. Torrey's campaigns in Australia, England and Scotland, almost if not fully equal those of Moody and Sankey. The return of Dr. Torrey and Alexander, his right hand, was celebrated at Moody's institute recently. Following is Dr. Torrey's story of his conversion:

He said: "I remember when I was a mere boy I was faced with this question: 'Would I be a Christian?' I was up in the third story of our house, rummaging around some old books that had been put there out of the library, and I ran across a book that set me thinking about religion, and I said to myself, 'I wonder if I cannot be a Christian,' and as I thought over it I said, 'Yes, I can do this and I can do that,' and then this thought came to me, 'If you become a Christian you will have to give up this and that and the other thing,' and finally this thought came, 'If you become a Christian, just as like as not you will have to preach, and you know that you have made up your mind that you are going to be a barrister.' That settled it. I said, 'No, I won't be a Christian,' and I deliberately refused to accept Jesus Christ. Then I went in for a life of pleasure. I had a pretty good opportunity to find it. My father had plenty of money and gave me what I asked for, and at an early age I went away and matriculated at Yale University. Now a young fellow of fifteen with a rich father at the back of him, and with a not over-tender conscience, and a father who sends all the money he asks and never asks how he spends a penny of it, and who learns easily and does not have to study very much to keep up with his classes, can have a pretty good time if anybody can. I went in for a good time. Did I find it? I found disappointment, barrenness, wretchedness. So I went in deeper to find a good time. Did I find it? There came a night of awful disappointment. I was a young man then, but as a young man my life was all burned out, and it seemed too unendurable to bear, and I thought I would end the whole miserable business. In fact, I started to do it that very night. And then as I stood by my

washstand in my room in the University, fumbling around for the weapon, that, as I imagined, would end my misery, I dropped on my knees and told God, 'If you take the burden off I will preach the Gospel.' I hoped to get rid of some of my misery, but to my utter amazement I found a joy I had never found on the race course, nor in the opera-house, nor at the card table, nor in the ball-room, nor anywhere else. From that day to this that joy has grown broader and broader every year, with the exception of a short time when I fell under the spell of agnosticism. For the rest of the time every year has been better than the year that went before."

HOW THE REVIVAL STARTED.

"At the close of the meetings in connection with the Week of Prayer in Chicago, a lady came to me and said: 'Do you not think we ought to continue these meetings throughout the year and meet one night a week to pray for a general revival?' Tuesday night was appointed for a meeting, and we met from nine to ten o'clock for three years.

"People came and said, 'Where's your revival?' We answered, 'It is coming.' 'When?' 'We do not know, but we know it is coming.' 'How long do you expect to keep this up?' 'Till the revival comes.'

"One night a prayer came to me that was not my own. It formed itself into this: 'Send me round the world, preaching the Gospel, and to see thousands of souls converted to the Gospel of the Son of God.' How to leave Chicago I could not see, but not long after there appeared in our lecture-room two men who were strangers to me. They said, 'We want you to come to Australia to preach the Gospel.' I said 'Impossible.' I thought I could go to England for a few weeks, but not to Australia. The way opened. The hand of God was in it. When we reached Australia we found there had been 2,000 household prayer-meetings every week.

"You have heard a great deal about the preaching and the singing, but let me testify that it was not the preaching, it was not the singing that did this; it was the praying.

"I believe you and I have crossed the threshold of one of the greatest epochs in the history of the Church of Jesus Christ on earth. I believe we are going to see one of the greatest revivals in all the world's history. The dawn has broken in Japan. The daylight is coming. The dawn has broken in India.

"The dawn has brought delight in Australia, New Zealand and Tasmania; and soon the light will burst upon this favored land. How bright the light will shine, how far the work will extend, how many souls will be gathered in, depends upon you and me. We all of us have our part by prayer."—Ram's Horn.

DO YOU KNOW FROM 50 TO 100 PREACHERS?

If you do it costs those who subscribe for Current Anecdotes nothing extra to vote for you to go to Palestine at our expense. See page 631.

UNUSUAL.

Lawyer—Have you ever seen the prisoner at the bar?

Witness—No, sir; but I've often smelt his breath.

"There doesn't seem to be much warmth to her voice. No; they said it had such a good range, too."

"What was the baby crying about just now?"

"Freddie was trying to make him smile with the glove-stretcher."

He—Will you have a little lobster?

She—Oh, John, this is so sudden!

ROOSEVELT'S FAVORITE CHARACTER IN FICTION.

President Roosevelt is a faithful student of the Scriptures. Bunyan is one of his favorite authors.

One day a celebrated woman novelist came to him and said: "Tell me, Mr. President, what character in fiction comes nearest your ideal of what a man ought to be."

"Great Heart," promptly replied the ready man. "He is, in my estimation, the finest figure of a man that can be found."

"I'm afraid I'm not so well informed in modern fiction as I thought I was," she said, timidly.

The President smiled.

"Oh," said she hurriedly, "one of the old pagan heroes, of course, whom I have forgotten. Where shall I find him?"

"In the 'Delectable Mountains,'" said the President, turning to other guests who were patiently waiting for his attention.—The Lutheran.

The best comment on Bishop Potter's statements about the stupidity and harmfulness of all prohibitive measures against the saloon is the fact that Boston saloon-keepers have emblazoned them in big type, signed the bishop's name, and hung them in their windows.

An old farmer was once invited to a dinner, and, before sitting down, he reverently said grace, as was his invariable habit.

One of the young men at the table noticed this, and said sneeringly:

"That's not the new fashion; but I see you cling to the old-fashioned ways. I suppose in your place everyone says grace?"

"No," said the farmer gravely, "not everyone."

"How is that?" inquired the young man. "If you are the master you ought to be able to have things as you order them."

"Well," said the farmer, "I have some pigs in my sties. They never say grace before their meals. I suppose they do things in the new-fashioned way."

"Dear me," said May, scornfully. "The idea of your being afraid of old Tower, a poor old house dog! Why, he eats out of my hand!"

"I don't doubt it," replied Skeers dubiously. "What I am afraid of is that he may take a notion to eat out of my leg."

THE PARSON WHO FORGOT HIS TEXT.

Mr. Frederick Landis, who has recently been nominated for Congress in the eleventh district of Indiana in a close contest with the veteran Steele who has been in office for sixteen years, is only thirty years old.

Shortly after Landis had commenced to practice law, some boys who had been arrested for disturbing church services came to him for help. The prosecuting attorney was sure of his evidence and confident of conviction. When the time came for the trial he called the deacons and elders of the church for the prosecution, and, though they all agreed on the disorder of the boys, under cross-examination by Mr. Landis not one could recall the minister's text or a single point in the sermon. The preacher himself, to his confusion, could not give his own text. Then the miscreants, who had been carefully coached, were called to the witness stand, and decorously recited the main points of the sermon and the text, to the satisfaction of the court, which decided that their knowledge was proof of close attention and good behavior. The judge gave a verdict of acquittal.—Saturday Evening Post.

A Comprehensive view of the structure of

A GRAIN OF WHEAT,

and the relative positions of various parts comprising it.

Nos. 1, 2, 3 and 9 constitute the outer husk and fibrous beard, which are entirely removed from the berry before the food elements are reduced to *Fine Flour of the Entire Wheat*.

Nos. 4, 5, 6 and 8 constitute that portion of the wheat which compose nearly all the mineral elements existing in wheat—those food properties so essential to build up and keep in repair the tissues of the body.

No. 7 represents the starch cells, and constitutes nearly seven-tenths of the entire berry. While starch contains those properties which, being burnt up in the system, produce the heat necessary for the performance of the other functions, yet it has no properties capable of building up the structure and tissues of the human system and repairing its vital wastes.

It will be understood from the above why the universal use of white flour is one of the most remarkable facts in the history of civilization—remarkable because it is the only impoverished food on the diet line. Over-baked meats and vegetables are the only approach to impoverished food, and these the people know enough not to eat.

Remember, this *Fine Flour of the Entire Wheat* as ground by the Franklin Mills, contains all the mineral properties of wheat, and is not an *impoverished* food, and besides is best adapted for digestion and assimilation because of its even fineness.

The foregoing illustrations render it easier for those unfamiliar with the subject to see and understand why sound, plump wheat is taken and a flour made from it which looks nice and white, and yet will possess but feeble nutritive value in the most essential particulars; and, on the other hand, it will be just as easily seen why and how the same wheat may be taken, and so treated in its preparation as to make of it this *Fine Flour of the Entire Wheat*—a food product of the highest nutritive value known to the World.

If your grocer does not keep it send us his name and your order—we will see that you are supplied.

See that the Flour delivered bears our label; avoid substitutes. Send for Booklet. The genuine made only by the

FRANKLIN MILLS CO., LOCKPORT, N. Y.

QUOTABLE POETRY.

MOVING-TIME.

Come, let's move out
From little lanes of Doubt,
And find Hope's house, that long hath stood
Within Love's larger neighborhood.

WINGS OF A DOVE.

At sunset, when the rosy light was dying,
Far down the pathway of the West,
I saw a lonely dove in silence flying
To be at rest.

Pilgrim of air! I cried, could I but borrow
Thy wandering wings, thy freedom blest,
I'd fly away from every careful sorrow
And find my rest.

But when the dusk a filmy veil was weaving,
Back came the dove to seek her nest.
Deep in the forest where her mate was griev-
ing—

There was true rest.

Peace, heart of mine! no longer sigh to wan-
der;

Lose not thy life, in fruitless quest,
There are no happy islands over yonder;
Come home and rest.

—Henry Van Dyke.

"JOINT HEIR WITH CHRIST."

My share! The right like him to know all
pain

Which hearts are made for knowing;
The right to find in loss the surest gain;
To reap my joy from sowing

In bitter tears; the right with him to keep
A watch by day and night with all who
weep.

WORK.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray—
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right
way."

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring
hours,
And cheerful turn, when the long shadows
fall

At eventide, to play and love and rest,
Because I know for me my work is best.
—Henry Van Dyke in the Outlook.

From darkness here, and dreariness,
We ask not full repose,
Only be thou at hand, to bless
•Our trial hour of woes.
Is not the pilgrim's toil o'erpaid
By the clear rill and palmy shade?
And see we not, up Earth's dark glade,
The gates of heaven unclosed?

Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!
—J. G. Whittier.

GOOD NIGHT.

"Sleep sweetly in this quiet room,
O thou, whoe'er thou art,
And let no mournful yesterdays
Disturb thy peaceful heart;
Nor let tomorrow scare thy rest
With dreams of coming ill;
Thy Maker is thy changeless Friend,
His love surrounds thee still.
Forget thyself and all thy cares,
Put out each glowing light,
Angels are watching overhead,
Sleep sweet, Good Night, Good Night!"
—Selected by H. T. Crossley.

CHARITY.

The pilgrim and stranger who through the day
Holds over the desert his trackless way,
Where the terrible sands no shade have
known,

No sound of life save the camel's moan,
Hears at last, through the mercy of Allah to
all,

From his tent door at evening, the Bedouin's
call:

"Whoever thou art whose need is great,
In the name of God, the Compassionate
And Merciful One, for thee I wait."

For gifts in His name of food and rest
The tents of Islam of God are blest,
Thou who hast faith in the Christ above,
Shall the Koran teach thee the law of love?
O Christian! open thy heart and door,
Cry east and west to the wandering poor:
"Whoever thou art whose need is great,
In the name of Christ, the Compassionate
And Merciful One, for thee I wait."

—John G. Whittier.

If thou could'st in vision see thyself
The man God meant,
Thou never more would'st be the
Man thou art content.

THE POET AND THE WATER LILY.

O star on the breast of the river;
O marvel of bloom and grace!
Did you fall down right out of heaven,
Out of the sweetest place?
You are white as the thoughts of an angel,
Your heart is steeped in the sun;
Did you grow in the Golden City,
O my pure and radiant one?

Nay! nay! I fell not down out of heaven;
None gave me my saintly white;
Slowly it grew in the darkness,
Down in the dreary night.

From the ooze of the silent river
I won my glory and grace;
White souls fall not, O my Poet,
They RISE to the sweetest place.

—Selected by E. D. Jones.

DISTRIBUTE COUPONS AT CONVENTIONS

and it is quite possible that you will receive
enough votes to send you to Palestine at our
expense. See page 631.

THE MOCKERY OF WINE.

By LOUIS ALBERT BANKS, D. D.

"Wine is a mocker." Proverbs 20:1.

The world holds no more despicable character than the mocker. To deceive and allure from the path of innocence and right, bringing destruction on a helpless victim, and then to gloat over him and mock at him seems horrible to us. The artists of the centuries have painted no other such representation of horror as when they have pictured the fiend of the infernal regions as a mocker. The darkest picture in that black day of agony when Jesus Christ was crowned with thorns was when the cruel soldiers mocked him in his pain. Yet Solomon, the wisest man of the ages, from a broad observation, and a life-time of experience at the head of a great nation, declares it to be his deliberate conviction that "Wine is a mocker."

The mockery of wine has not ceased. It has not changed its character. Every city and big town in the land furnishes enough illustrations every week for a dozen fresh sermons illustrating the mockery of wine. From the saloon to the mansion, from the poor tramp to the rich and educated leader in society, a week does not pass that we may not look into the leering face of the wine devil as he gloats over his victim and mocks at his misery.

Glance over the past few days in this city. Not a single illustration will I use that is over a week old.

Let us begin at the bottom, and that will be in the saloon. There is no lower level on earth than that. When you are there there is only a thin trap-door between you and hell. The other night a young man entered one of our city saloons and spent the evening. He was welcomed as a hail fellow well met. He had money. He not only spent the evening but he spent his money, and when his money was gone, and he was stupid with liquor, he leaned his elbow on a table and went to sleep. After a while the saloon-keeper came and shook him roughly, but the goods he had bought made him hard to awake.

"Get up! I don't want you to sleep here," yelled the saloonkeeper, continuing to shake the man. Finally, angered that the poor drunkard did not waken, he suddenly jerked the chair from beneath him, and the head of the sleeping man struck the floor with a bang.

The shock aroused him. He jumped to his feet with one hand to his head, and rubbing his eyes with the other.

"What did you do that for?"

The saloonkeeper's reply was a curse. Out went the arm of the half-drunken angered man, and he seized a heavy beer glass and hurled it against the saloonkeeper's head, who fell like a dead man, and will no doubt die if he has not already died from the wound.

How the wine devil mocked that young man. He went to that liquor saloon to have a good time. He had a little money in his pocket, and so he said: "I will go to the saloon and meet jolly fellows. I will have

the drink. It will send the blood quick through my veins. Dull care will vanish, and I will have a pleasant evening." Alas! how the wine devil mocked him. He spent his money; he had his drink. He found a heavy drunken stupor in which there was no joy, no delight. He got a half-broken head, and then partly drunken, not clearly knowing what he was doing, he got a murder on his hands, and the electric chair or long years in the penitentiary with a disgraced and dishonored name is the result. The wine devil promised him a good time, and this is what he gave. Was there ever a mockery more cruel than that?

Here is another case. This too was a young man, a bright, genial, musical youth, counted a good fellow, sang in the choir, and when he had his head was a gentleman. But he too liked his glass once in a while. He was not a drunkard, he never thought of such a thing. If you had taken him to one side and said to him: "Young man, you are in danger of becoming a drunkard or coming to serious hurt through strong drink," he would have been insulted and indignant. But the other evening, he went to a club dance. He got in with some jolly young friends and had a few drinks. The wine went to his head, and under the influence of the drink, he went to a lady whom he had never met and asked her to dance with him. When she declined, his manner was offensive and insulting. Hot with the evil fire in his veins he grabbed her by the arm and tried to drag her onto the floor. Her husband angered struck him a terrible blow, and he staggered home to die before the morning. It was the wine that put the insulting fever in his blood. If he had been sober, he would have been polite and gentlemanly, but the strong drink went raging through his veins; it put a fool in command of his brain, who drove him recklessly to his death. How the wine devil mocked him! He no doubt thought the evening would be a good deal more sociable and jolly if his wits were quickened, and his tongue made nimble with the wine. So the tempter promised, but see the fulfillment. Verily for him wine was a mocker.

Change the scene. It is a fashionable restaurant down town, and it is dinner time. Among the guests were a well dressed man and his wife. There was some misunderstanding about the bill. Perhaps the wine added to the confusion. At any rate, in the squabble, between the proprietor of the restaurant and the couple, one hundred and ten wine glasses were broken and the man and his wife were arrested and sent to jail. What a mockery the wine devil made of that couple. They went out to have dinner and a pleasant evening. A bottle of wine they thought would add to the joy of the occasion. The husband was a little tired and needed something to tone him up. The wife was nervous and needed something to steady her nerves. So the wine flowed freely. They would have a fine dinner and go home all

made new again. That was the promise. The result is shame and disgrace and a cell in the Tombs. How the wine devil leered through the iron grating at them and mocked them in their shame and misery.

The wine devil has no mercy and no sympathy. He respects neither age nor sex. The night clerk of a lodging house was arraigned in the police court during the week charged with having caused injuries from which an old man, seventy-six years of age, was dying in the hospital. It seemed that the old man was a working man, and was ejected from the lodging house according to the statement of the night clerk and some of the lodgers. He was picked up by a policeman, who finding him intoxicated, but not noticing any signs of injury, locked him up. The next morning it was found that he had a rib broken, and was suffering from contusions and shock. The clerk's excuse was that the old man was noisily drunk, and that he had to put him out of the place.

Think of the mockery of the wine devil toward that old man. No doubt he began long ago as an occasional drinker. He never dreamed of becoming a drunkard. He was one of those men who could drink when he pleased, and let it alone when he wished. I can hear him saying now: "I am all right, I have will power enough to take care of myself. If ever I find it is getting too strong for me, then will be time enough for me to quit." But that was the very day he could not quit. For years and years he only drank now and then. After a while, he got to be what was called a moderate steady drinker. Then age was coming on, and his system, as his vitality was dying down, thirsted for the fictitious strength promised by strong drink. Little by little, it got its grip on him. The day passed when he was his own master. The wine devil was in the saddle and held the reins, and he was only the poor beast of burden that travelled whatever road the wine devil chose, and a midnight pavement, with a crushed rib and a broken head, to be picked up by a policeman and thrust into a cell, and die in the hospital, that is where the wine devil rode him. Oh, the mockery of wine! And yet, there are young men who hear me tonight who are getting ready for that last devil's ride to hell. You smile at me as I say it. When you go out from this house this evening you will sneer at my warning. You will drink your glass of beer, or your glass of wine tomorrow, and possibly you will clink your glasses together in mocking memory of my words, and you will say, with reckless pleasantry: "Here's to the preacher's warning. Who's afraid?" You are not afraid. And there is your danger. The devil is mocking at you. You are just learning to like the taste of it. You are young, and strong, and vital, and if you would, you could tramp it under your feet, and go on without it, and be master over it. A sober manhood, and an honorable career is possible for you now, but if you refuse to heed the warning, and you go on as you are going to-day, cultivating this growing taste for strong drink, it takes no prophet to read what the

outcome will be for you. I can see you now. Your face is older than it is as I look at it tonight. The hair has a touch of gray in it. Your cheeks are bloated. Your eyes are watery and blear. Your coat is ragged and seedy. Yes, I see you. There you come staggering and drunken with angry hands holding your arms, and I catch my breath as I see your clutching fingers that have seized hold of the casement of that cheap lodging-house door suddenly wrenched away, and your poor old, battered, diseased hulk of a body flung out onto the pavement. Oh, my God, young man, that is your picture if you do not stop! And when that day comes, the wine devil will leer into your face and mock you.

The wine devil has no respect for sex. He has no chivalry in regard to women. He debauches womanhood with the same mocking leer upon his face with which he ruins manhood.

Only this week, from a Fifth Avenue mansion, a well dressed woman was taken in a carriage to the alcoholic ward of one of our city hospitals. Everything that could be done was done to conceal the identity of the young woman. And the reply to all inquiries was, "Her removal to the hospital is merely a private affair. It wouldn't be of interest to anybody if any particulars regarding her were made public." She is said to belong to an excellent family. Alas, there are many such! There seems to be no question that in many circles drinking among women is increasing. And there is no one on earth whom the wine devil mocks so terribly as he does a woman. Her delicate, sensitive nervous organization is a prey that yields almost without a cry of protest when once she is stricken with the claw of the dragon. As some huge panther or lithe mountain lion might leap from the branches of the trees where he has lurked, and strike to the earth a beautiful young fawn running by the side of its mother, and hunt with hot breath, and hissing lips, and sharp dagger-like teeth for the tender throat, tearing open the quivering flesh and drinking its blood before it scarce has time to make a faint bleat of fear or utter a cry of woe, so I have seen the wine devil seize hold upon young womanhood, and in a few weeks or months, transform her into a poor, wanton thing. I have never seen such agony as I have seen in the face of a good man telling me of the ruin of his wife, and the utter mockery of all his home life that had come from the wine glass. Oh, woman, shun the wine glass as the very incarnation of everything that is your foe. I know it fascinates when it is red, and gives its color in the cup. Then a few drops of it will make laughter, and half a glass will stimulate wit, and a whole glass will make dancing feet. But hear me, the wise man spake truly when he said: "Wine is a mocker. Strong drink is raging: and whosoever is deceived thereby is not wise."

No race of men is exempt from the mockery of wine. It has often been said that the Jewish people have fewer drunkards than

almost any other people. And I have heard men say that they were exempt from the dangers of strong drink. But last Sunday evening a Hebrew citizen, said to have been a rabbi at one time, committed suicide by taking carbolio acid because he could not get a drink of whiskey.

This was no low and vulgar man. He conducted a school on the East Side. He officiated at many ceremonies among his people. On such occasions, he was wont to accept in generous measure the hospitality of the families who were making merry in honor of the event. Little by little, the wine glass had come to be his master. He had come to the time when the thirst was so deadly that he felt he could not live without strong drink.

Last Sunday evening he called one of his four children, and said:

"Here is money. Go out and get half a pint of whiskey."

The child came back and returned the money to her father, saying:

"Papa, I can't get a drop of whiskey. The saloons are all shut up."

"If you can't get whiskey," he said, "I'll get something else." Then he picked up his hat, and left the house. He was only out a little while, and upon returning entered the front room, without saying a word to the family. After a little, his wife smelled carbolio acid, and upon hurrying to the room, found him lying motionless. He was dead. The empty poison bottle was by his side.

How the wine devil mocked that man. With everything to live for. With wife and children, and friends, he had tampered with the wine glass for the sake of sociability and pleasure. But see the result. The beginning, a jolly social hour, the end, the dead body of a suicide, a broken-hearted widow, four sorrowing, disgraced and despairing children. This is the way the wine devil mocks men. No wonder Shakespeare says: "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!" And a wiser man than Shakespeare never uttered truer sentences than when he summed up the story of the wine glass by saying:

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine; look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

ENCLOSE A COUPON IN EVERY LETTER

and you may easily be one of three men the Current Anecdotes sends to Palestine on the 1904 Cook Cruise, at our expense. See pages 632,

"The Hand of God in American History."

Continued from Page 611.

sions of despotism to be the sole champion of settled order and public credit, and has made possible the advance of the people of other lands to the powers and responsibility of citizenship. They have shown that it is possible to maintain public order and secure international respect without either a standing army or a conscription. They have strengthened the hands of struggling patriots by their sympathy, and have thus helped to the emancipation of Hungary, Italy, Servia and Bulgaria from the blight of alien rule, as well as contributed to the unification of Germany. True, they have not used force of arms in securing these objects, and to the political materialists of the "blood and iron" school this may mean that they have done nothing. But the world does not move by material forces, which in the long run are subservient to those which are moral and sympathetic.

MONROE DOCTRINE. (647)

Nor has our direct influence upon individual nations at the critical moments of their existence been less important than that exerted by any other people. By the Monroe Doctrine we ran a wall of fire around the free states of our New World, and secured them that opportunity for the natural and independent development which Chile, the Argentine Republic and Mexico already are achieving, and which will extend to all of them in due course. Without firing a gun, we brought Japan to open herself to the influences of western civilization, and to enter upon a career which shows what a less developed country can make of itself when left free to adapt itself to the demands of the modern time. By our successful protection of native industry, we encouraged other countries to resist the policy which would have kept the world in industrial subjection to one manufacturing people, and have thus promoted national growth and wealth in many lands, not excepting the colonial dependencies of the nation whose ambitions we defeated.

MISSIONARIES AND THE WHITE MAN'S BURDEN. (648)

By our Christian missionaries we have been carrying, not the branches, but the roots of a true civilization to every quarter of the world; and these have met the more hearty welcome because we were known to have no political aims to promote at the expense of the peoples they taught. We did not, in the language of King Theodore of Abyssinia, "first send a missionary, and then a consul to look after the missionary, and finally an army to take care of the consul." Our missions have contributed greatly to the intellectual and even the political development of the peoples they reached, as well as their moral and spiritual elevation. In Japan, in China and in other countries

they have been employed in educational and similar work by the native governments. In Syria they have created the standard of modern Syrian language and literature, and awakened both Moslems and native Christians to a new intellectual life. In Egypt they trained the officials on whose services the present reforming government relies. In Turkey their Roberts College educated the young leaders who awakened the national spirit in Servia, Bulgaria and Armenia. In Bulgaria the party of progress was long known as "the American party," because of its relation to its American teachers in that admirable college. In the Sandwich Islands we lifted a pagan and cannibal people into the rank of a Christian nation.

PROVIDENCE A SCAPE-GOAT. (649)

There is nothing novel in this arrogation of providential sanction for doing what we want to do, and neglecting what we ought to do. The patronage of providence has been so often alleged in behalf of wrong-doing, as to justify Luther's saying that "in the name of God begins all mischief!" Providence was alleged by the champions of Legitimacy, as though God had handed men over to be ruled by privileged classes and families, whose prosperity and luxury made up for the ignorance and wretchedness of the mass of mankind. It was the appeal of the supporters of absolute monarchy, and in its name passive resistance was enjoined upon subjects. It was invoked by the slave-holder, who claimed that providence had marked out certain inferior races as fit only to toil at the command of their human superiors, and had allowed all the barbarities of the slave trade in order to bring these appointed bondsmen into the rightful subjection, while at the same time securing to them so much of Christian instruction as their masters thought good for them. Thus men "played at providence" in dealing with their fellow-men, and ignored those great rules of right which are the lines on which providence works its purposes for the welfare of mankind.

MILITARY AND CIVIL (650)

We are asked to enter upon a career which has been the path to the grave for every republic that has adopted it. Monarchies may flourish and aristocracy may fatten on war, but republics live by minding their own business and respecting the rights of their neighbors. Under whatever name or form, the military republic becomes the subject of personal government, because militarism generates in its armies an esprit de corps, which proves stronger than the loyalty of the soldier to the law. We cannot count on always having a Washington to avert the perils of military discontent with the faults of civil rule. Men of his unselfish character are not developed in the atmosphere of great military establishments, or in the conquest of weaker peoples. "The Man on Horseback" will be of a different temper, and the extent to which our people even now are dazzled by naval or military ability and success, is of ill omen for free institutions when the day comes that sees

military and civil authority in conflict. Should that day ever come, it will be written in the chancery of heaven that the Great Republic died, as nations always die, by suicide.

SERMON BY PRESIDENT ROOSEVELT.

The dedication of Grace Memorial Reformed Church at Washington June 7, was the occasion of his delivering the following sermon:

I shall ask your attention to three lines of the dedication canticle: "Serve the Lord with gladness; enter into His gates with thanksgiving, and into His courts with praise. Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

Three better lines could surely not be brought into any dedication service of a church; and it is a happy thing that we should have repeated them this morning. This church is consecrated to the service of the Lord, and we can serve Him by the way in which we serve our fellow men. This church is consecrated to service and duty. It was written of old that "by their fruits ye shall know them;" and we can show the faith that is in us, we can show the sincerity of our devotion, by the fruits we bring forth. The man who is not a tender and considerate husband, a loving and wise father, is not serving the Lord when he goes to church. So with the woman; so with all who come here. Our being in this church, our communion here with one another, our sitting under the pastor and hearing from him the Word of God, must, if we are sincere, show the effects in our lives outside.

I always take a peculiar interest in the attitude of our churches toward the immigrants who come to these shores. I feel that we should be peculiarly watchful over them because of our own history, because we or our fathers came here under like conditions. Now that we have established ourselves let us see to it that we stretch out the hand of help, the hand of brotherhood toward the newcomers, and help them as speedily as possible to shape themselves, and to get into such relations that it will be easy for them to walk well in the new life.

Another thing, let us so far as strength is given us, make it evident to those who look on and who are not of us, that our faith is not one of words merely, that it finds expression in deeds. One sad, one lamentable phase of human history, is that the very loftiest words, implying the loftiest ideas, have been used as cloaks for the commission of dreadful deeds of iniquity. We must in our lives, in our efforts, endeavor to further the cause of brotherhood in the human family; and we must do it in such a way that the men anxious to find subject for complaint or derision in the churches of the United States in our church, may not be able to find it by pointing out any contrast between our professions and our lives.

PULPIT CHANGES.

BAPTIST.

Beaman, J. F., Lebanon, Ind., died.
Campbell, Jerome, Champaign, Ill., to Western Neb.
Cook, John Ernest, St. Joseph, Mo., resigned.
Dawson, W. H., Truston, Ky., resigned.
Erickson, A. T., Granite Falls, Minn., to River Falls, Wis.
Fikes, Maurice P., Franklin, Pa., resigned.
Graham, John D., Rumford Falls, Me., resigned.
Happell, Henry, Fond du Lac, Wis., resigned.
Kirtley, J. S., D. D., Kansas City, Mo., to Elgin, Ill.
Loomis, H. F., Hammonton, N. J., to Elkins, W. Va.
Lunsford, William, Bowling Green, Ky., to Waco, Tex.
Moss, Charles H., Rochester, N. Y., to Malden, Mass.
Payne, Emmanuel, Upper Alton to Litchfield, Ill.
Rawles, J. W., Hyattsville, Md., to Somerset, Ky.
Scott, Ernest L., East Pittsburg, Pa., died.
Stewart, J. W. A., Rochester, N. Y., resigned.
Storey, Henry, Richmond, Mich., died.
Stucker, Edwin L., evangelist to Owatonna, Minn.
Watson, J. F., Pratt City, Ala., to Midway, Ky.

CONGREGATIONAL.

Bean, Leroy S., Saco, Me., resigned.
George, Rev., Mt. Pleasant, Ia., to Walla Walla, Wash.
Pierce, Wm., Danvers, Ill., to Forrest Hill, Tenn.
Tenny, H. M., San Jose, Cal., resigned.
Youker, Rev., Rockwell, Ia., resigned.

DISCIPLE.

Allen, H. N., Decatur, Ind., to Seattle, Wash.
Battenfield, Benj. F., Cantrall, Ill., to Alma, Mich.
Becknell, J. S., Avilla, Mo., to Newcastle, Wyo.
Besaw, D. W., Cleveland, O., to Allegheny, Pa.
Breedon, W. O., DeQueen, Ark., to Ada, I. T.
Brown, I. D., Cleveland, O., to Erno Rainy River, Ontario, Can.

Campbell, R. S., Gravity, Ia., to Pond Creek, O. T.
Carter, E. T., Dodson to Newman, Ga.
Cauright, D. M., Soldiers' Home to Battle Creek, Mich.
Cliffe, W. O. S., Glenn's Ferry, Idaho, to Marion, Ohio.

Cognais, J. W., Kansas City to Odessa, Mo.
Crawford, D., Summerside to New Glasgow, P. E. I., Can.

Dabney, C. B., Mound to Rushville, Ill.
Davies, Fred R., Kimberlin Heights, Tenn., to Charlestown, Ind.

Davis, N. Rollo, Mayville to St. Joseph, Mo.
Denslow, W. L., Longmont, Col., to Rushsylvania, Ohio.

Dew, Geo. E., St. Joseph to Neosho, Mo.
Draper, T. D., Toronto to Lakewood, O.
Durflee, Ia., New Castle, Pa., to Painesville, O.
Ely, Simpson, Rochester, Minn., to Memphis, Mo.
Encell, John, Marion to Bristow, Ia.
Ennifer, S. F., Rutland to Edinburg, Ill.

Gooch, Ben F., Hermosa to Waco, Tex.
Graham, Frank, Lansing to Greenleaf, Kan.
Greer, J. D., Painesville to Pleasant Hill, Mo.

Hall, Jay C., Artesia to Norwalk, Cal.
Harkins, M. W., Anderson to Muncie, Ind.
Harris, W. L., Bristol, Tenn., resigned.

Harris, E. C., Lemoyne, Pa., to Washington, D. C.
Hollingsworth, J. F., Oakwood to Hume, Ill.
Hostetter, V. G., Elmore to Lorain, Ohio.

Howe, Loren, Primghar to Spencer, Ia.
Kimmel, Ira W., Washington, D. C., died.
Kitchen, G. W., Corydon to Chariton, Ia.

Lawrence, O. W., Mayville, Mo., to Rock Island, Ill.

Lewis, John L., Burkeshire to Hanford, Ky.
Lindsey, D. A., Pekin, Ill., resigned.

McFarland, C. O., David City, Neb., to Rockport, Mo.

McGaughey, G. S., Bloomingdale to Linton, Ind.
McPherson, R. P., Wichita, Kan., to Rossville, Ill.

Maxe, R. T., DeWitt to Des Moines, Ia.
Miller, R. H., Auburn to Buffalo, N. Y.
Moody, J. W., Seymour, Ind., resigned.

Moore, C. E., Clinton to Wickliffe, Ky.
Morris, Joseph, Oswego to Highland, Kan.
Morse, Geo. P., Le Roy to Albion, Pa.

Nicholson, H. W., Kimberlin Hts., Tenn., to Randall, Kan.
Patterson, D. H., Auburn N. Y., to Leroy, Ill.
Peck, C. C., Hermoson to North Waco, Tex.

Peters, H. H., Washington to Eureka, Ill.
Philpott, J. M., Eustis, Fla., to Pemaquid, Me.
Pocock, L. A., Sedgewick to Lyndon, Kan.

Puckette, Geo. W., Goodnight to Stillwater, O. T.
Reese, J. H., Detroit to Bangor, Mich.
Roberts, C. W., Silverton to Woodlawn, Ore.
Robertson, J. R., Moline to Harper, Kan.
Robinson, G. R., Blakesburg to Woodlawn, Ore.
Salmon, B. W., Marcus to Whiting, Ia.
Sears, S. M., Copemish to Thompsonville, Mich.
Sharratt, Jas. L., Springfield, Mo., to Burton, Kan.
Shepard, J. H., Hermoson to North Waco, Tex.
Stevens, John A., Oklahoma City, O. T., to Chickaska, I. T.

Strickler, R. F., Quaker City to Smithfield, Ohio.
Sutton, F. F., Benzonia, Mich., to Melton Center, Ohio.

Thomas, S. M., Lanark to Macomb, Ill.
Thompson, M. A., Sac City, Ia., to Proctor, Wash.
Tilock, H. H., Morristown to Barnesville, O.
Todd, J. C., Marshall to Booneville, Mo.
Warren W. Henry, Madison to Oakdale, Cal.

Weaver, Tolbert F., Garrison to Timpson, Tex.

METHODIST.

Crane, A., Newberry, Mich., died.
Downs, T. H., Racine, Wis., resigned because of ill health.

Gilmore, W. F., Ottumwa, Ia., died.
Harker, Ray C., Appleton to Rogers Park, Wis.
McRoy, Wm. E., Paducah, Ky., died.
Noon, Henry Samuel, Chester, Pa., resigned.
Register, E. E., Milltown, Ga., died.
Sawyer, B., Spencerville, Ind., resigned because of ill health.

Waterbury, J. H., Beardstown, Ill., resigned.

PRESBYTERIAN.

Archibald, W. S., Brookline, Mass., resigned.
Armentrout, C. J., Clinton to Matthews, Ind.

Armstrong, H. P., Buckner to Wakefield, Neb.
Bacom, Emery A., New Berlin, N. Y., resigned.
Barrier, T. F., Cottonwood Falls, Kan., resigned.

Bethel, H. O., Sumner, Ia., resigned.
Bowman, E. M., Braddock, Pa., resigned.
Breed, David R., D. D., Pittsburg, Pa., to Wequetonsing, Mich., for the summer.

Ehreneman, F. S., Greenwich, Pa., resigned.
Bright, M. M., Indianapolis to Rockport, Ind.

Brown, Duncan, D. D., Phoenix, Ariz., to Long Beach, Cal.

Browne, N. Foster, Carlton, N. Y., resigned.
Campbell, James I., Dickinson, Pa., resigned.
Caruthers, J. S., Mound Valley to Altamont, Kan.

Clagett, Wm. H., D. D., Dallas to McKinney, Tex.
Clark, R. L., Centre, Pa., resigned.
Cooper, Wm. H., Galveston, Tex., to White Hall, Ill.

Craig, Kenneth M., Sayre, Pa., resigned.
Crawford, Josiah H., Cream Ridge, N. J., to Philadelphia, Pa., Fox Chase.

DeBolt, F. P., Le Roy to Eldorado, Kan.
Ervin, W. A., Rockwood to Kingston, Tenn.

Everett, B. S., Philadelphia to Cranberry N. J.
Fry, F. S., Mount Vernon, Pa., resigned.
Gaibreath, J. G., Bell to West Carlisle, O.

Gerdes, H. N., Lansing, Ia., resigned.
Giffen, John C., Craig, Neb., to Manning, Ia.
Gillette, O. M., Pueblo, Col., to Shobboeth, Kan.

Grafton, W. M., Cabery, Ill., to Sound Beach, Conn.

Green, Edw. F., Dalles to Corvallis, Ore.
Guille, B. F., Watseka to Olney, Ill.

Hart, W. T., Huron, O., to Parkersburg, W. Va.
Haviland, Benj. F., Cunningham to Wichita, Kan.

Helwig, John B., Bellefontaine to Cincinnati, O.
Hendee, A. M., Central City, Col., resigned.
Haines, Frank Stoddard, Easton, Pa., resigned.

Henstret, Oliver, Baltimore, Md., to Carlisle, N. Y.
Herron Charles Herron, D. D., Troy, O., to Pittsburg, Pa.

Hickman, W. L., Independence, Mo., resigned.
Higdon, Franklin F., Brunswick, Md., resigned.

Hilton, John G., Mantato to Beloit, Kan.
Howard, J. B., Toledo to Joy, Ill.

Humphrey, Louis E., Gtiner to Edgar, Neb.
Jones H. W., Constantia, N. Y., to Rochester, Mont.

La Grange, S. W., Bloomington to Minneapolis, Minn., R. F. D., No. 1.
Langsdorf, W. B., Oxford, O., to Japan.

Lodge, G. M., Lake Andes, S. Dak., resigned.
Lucas, Wallace B., D. D., Chattanooga, Tenn., to Mechanicsville, N. Y.

Luceok, Geo. N., D. D., Washington, D. C., to Oak Park, Ill.
McClelland, D. T., Centerville to Los Angeles, Cal.

McClintock, Rev. Dr., Sioux City, Ia., died.
McComb, John W., Glenolden Borough, Pa., resigned.

McCool, H. G., Burlington, Kan., resigned.
MacCullough, R. H., White City, Kan., resigned.